PETRVS GASSENDVS
DINIENSIS

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The Vanity of *Judiciary*

ASTROLOGY.

OR

DIVINATION

By the

STARS.

Lately written in Latin, by that great Schollar and *Mathematician*, the Illuſtrious

PETRUS GASSENDUS;

Mathematical Profeſſor to the King of *FRANCE*.

Tranſlated into Engliſh by a *Perſon of Quality*.

Facilè crediderim aliquod eſſe Numen, quod in vindictam impiæ credulitatis nonnunquam repræſentet mortalibus ea ipſa, quæ ſibi non à Dijs, ſed Syderibus metuerunt. Joh. Barc. *Argenid. lib.* 2.

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To the Reader.

Among all the Deceipts that have bin put and endeavored to be obtruded on very many men, especially the Vulgar in this last Age, none hath prevailed so much to get an Opinion with them as that of *Astrology*: as it is understood commonly to be the Art of Prediction or divination by the Stars: which abuse being observed by diverse Learned Men in Forraigne Parts hath given some of them Occasion, by their writings to discover the Vanity of that pretended Science, and the impostnre of such as (*for Gain*) makes a profession of it: amongst all who have taken Pains to disabuse the World, noone hath more rationally from the principles of *Astronomy* and *Philosophy* performed the same then the most Learned *Gassendus*, in that tract whereof this ensuing discourse is a Translation: which in it's original having so well satisfied persons of greatest Learning and Reason in this Nation,

hath

hath bin the occaſion, and at their deſire o
putting it into the Engliſh Tongue, that it migh
be a means to un-deccive all Men here, as wel
as in other places of the World; which they ar
confident it may do to all ſuch as will hearke
to Reaſon, and are un-byaſſed. The diſcourſ
it ſelf is written without paſſion or rayling
ſpeaking only to the purpoſe, and not againſ
any mans Perſon, by which it commends it ſel
ſufficiently to the Reader: As for what *Mori*
nus hath written (not with the like Calmneſs
but full of Canting terms and Choller) in vindi
of *Aſtrology*, we ſhall ſay nothing; but leave th
ſame (if it happen to be publiſhed) to be Ba
lanced, with this treatiſe, in point of Reaſon, b
the Ingenious and impartiall Reader.

O ſors, Sydera, Pythij receſſus,
Et Fati bene præſciæ volucres,
Vos ſævis Anus en verenda rugis,
Vos illo vocat efferata cultu,
Quo lunam quatit Æmonis rubentem.
Quid Rex cogitet, aut Dei minentur,
Quid ſub pectore deliteſcat omni,
Novit ſcilicet, indicatq; nummo
Unum dicite, quod Miſella neſcit;
Ecquis ſtercore limen omne pavit?
Quæ nunc auguria, O potens Apollo,
Quæ lux, quæ via ducet ad nocentem?
Fruſtra ſollicitas, ſibylla, Divos,
Sortes, Sydera, Pythios receſſus,
Et Fati bene præſcias volucres.
Nam Phœbus Pater, O verenda Phœbus
Hæc oracula Naribus reliquit.

Joh. Barclius
in Argenid. lib. 2.

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The Vanity of *Judiciary Astrology.*

CHAP. I.

The Difference betwixt Astronomy, *and* Astrology Judicial.

AMong the ſimple and honeſt Ancients, who were the Founders and Advancers of that Nobleſt of Sciences, which ſpeculates thoſe glorious Bodies ſhining above us, and cauſing the neceſſary viciſſitudes of Times and Seaſons; *Aſtronomy* and *Aſtrology* were names indiſcriminately importing one and the ſame thing. But after a long proceſs of time, when the fraudulent and ſuperſtitious *Chaldeans* had corrupted the purity of this Science, by foiſting in their Vanities and aſcribing certain prodigious vertues to Heavenly Bodies over inferior

ones, as if their influences were fatal and inevitable; it came to pass, that men made a Difference betwixt the one and the other: defining *Astronomy* to be that, which considers the motions, distance, order, magnitude, light, and other adjuncts of the Stars, both fixt and erratique; and *Astrology* to be that, which teacheth the way of foreknowing and foretelling the effects and events of such their Motions, Conjunctions, oppositions, &c. whereupon the Grecians infected with the fooleries of the *Chaldeans*, called the same Ἀποτελεσματικὴ καὶ προγνωστικὴ for distinction sake.

This distinction some have thought to be a Novelty; but we find it plainly mentioned by *Simplicius* (*in* 2. *physic. text* 18.) by *Olympiodorus* (*in lib.* 1. *Meteor.*) and by *Sextus Empiricus* (*adverſ. Mathemat.*) The last of whom addeth also, that Astrology was called, by way of excellency, the *Mathematicks*; as being that Art, which the *Chaldeans* professing with great ostentation, arrogated to themselves the proud title of Mathematicians: which I the rather take notice of, to intimate with how little reason, and ridiculous authority the Prophetique Astrologers of our Age usurp that noble attribute to themselves. *Agellius* (*lib* 14. *cap.* 1.4 and 7.) noteth moreover, that the same Professors named themselves *Genethliacks*, from the calculation of Mens Nativities: and St. *Augustine* (*in Confession.*) inveighs with judicious severity against them, under the title of *Planetarians*. That in our dayes, they call themselves *Judiciary Astrologers*, and their mighty Art, *Astrology Judicial*; is well known. I wish the fallacious and cheating Fundaments of their Art were as well known. And to shew I have good reason for this my wish, I pleased to consider with me.

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Chap. II.

Whether it be possible for Man, from the inspection and Observation of the Heavenly bodies, to acquire the fore-knowledge of such events, as these Judicial Astrologers pretend they can divine; aswell concerning the variety of Weather, as great Colds, Heats, Droughts, Winds, Rains, Fertility, Barrenness, Epidemical diseases, and the like effects referrible to Meteorology: *as concerning the particular Fortunes of Men, as their Marriages, Children, Friends, Dignities, Wealth, Dangers, Misfortunes, Sicknesses, Time and manner of their Death, and almost all remarkable occurences of their lives.*

Hermogenes, *by* Diophantus *told,*
He should not live nine months more; said, my
In telling me my Destiny, you are bold, (*Freind*
But (*beleeve me*) *your life's now at an end:*
And then he strook him fatally; so fell
The Prophet, while he anothers fate did tell.

Two General Rules, *concerning the prenotion of Future Events.*

IN the First place, that we may the better comprehend what shall be delivered in the sequel of our discourse, let us premise this general Rule. *That whatsoever*

ſoever doth import the knowledge of any effect to come, ought to be either the neceſſary Cauſe of that particular effect, or which being poſited, ſuch an effect doth alwaies follow; or as a neceſſary Signe, or which being given, ſuch an Event doth always ſucceed.

For Example, becauſe the Sun, as often as it approacheth to the Vernal Equinox, doth cauſe the Plants to bud forth, and produce Flowers; and becauſe when the day-break is perceived in the Eaſt, the Sun doth ſoon after ſhew it ſelf above the Horizon: therefore is it eaſy for us in Winter to foretell the approach of the Spring, and the Budding forth of Flowers; and in the Morning twilight, to foreknow the approach of perfect Day; the former, in reſpect of the neceſſity, of the Cauſe, and the latter in reſpect of the neceſſity of the Signe. But, if there were no ſuch neceſſity, and that either ſuch a Cauſe, or ſuch a Signe were not alwaies attended with ſuch an effect; or that ſuch an effect did ſomtimes ſucceed without the preceſſion of ſuch a Cauſe, or ſuch a Signe: it is manifeſt, that we might have indeed a Conjecture, but no certain foreknowledge of either of thoſe Effects.

I ſay a *Conjecture*, and that's the moſt. Becauſe unleſs many Obſervations concurr to atteſt, that ſuch a Cauſe, or Signe is more frequenly attended on by that particular effect, than not; or that that effect doth more uſually ſucceed upon that Cauſe, and after that Signe, than upon any other; in that caſe, our Conjecture would be a meer *Hariolation*, or *Divination*, at beſt.

In the next place, let us propoſe this conſiderable truth. *That the Certain and Infallible Prenotion of things to come, whoſe neceſſary connexion to their particular Cauſes*

ſes or ſignes is unknown to man, ought to be aſcribed to none but God himſelf, who made and ordereth all Cauſes, Signes and Events. For ſubſtracting the knowledge of this neceſſary Connexion, we have no help remaining for our previſion that ſuch things will come to paſs; unleſs God, who ſeeth into the darkneſs of Futurity, ſhall pleaſe to reveal them to us. And hence doubtleſs, is it that ſuch as uſe to propheſy of things to come, are called *Divines*; and their Prediction is called *Divination*.

Nor is it ſacred Writ alone, which declareth the knowledge of future Events to be the prerogative of God; according to that of *Iſai.* (*chap.* 41.) *Tell us what is to come hereafter, and we ſhall know you to be Gods*: but even the Ethnicks generally acknowledged the ſame, as *Horat.*

Prudens futuri temporis exitum
Caliginoſa nocte premit Deus, &c.

And thereupon they enquired concerning future ſucceſſes, of only ſuch, as they beleeved acquainted with the ſecrets and Counſells of Divinity, and were *Divino Numine afflati*, or *Entheati*.

Chap. III.

The Antiquity, Original, *and* Inventors *of this* Aſtrology.

Reflecting upon the *Antiquity* of this Divining by the Stars, we perceive, that for certain the Inventors of it were the *Chaldean*, or *Babylonian Philoſophers*.

For, though the *Egyptians*, who of all other Nations ſeem to have the beſt pretext to rival them in that ho-

nour, glorioufly boaſt, that the *Chaldeans* were at firſt an excreſcence of themſelves caſt off in a Colony, and ſent abroad to make themſelves more room, as *Diodorus* reports, (*lib* 1.) yet the *Egyptians* with ſcorn and indignation have denied that extraction. Again, whereas the *Egyptians* accounted fifty thouſand years from the time their Anceſtors firſt made Celeſtial Obſervations: the *Chaldeans* have been much larger in their fiction, and reckon no leſs than four hundred and ſeventy thouſand years, from the original of that ſcience among their Fore-fathers; as I have more expreſly declared, in my *Preface* to the life of *Tycho Brahe*, &c. But, to wave their fictious titles to this invention; it is well known, that from the moſt ancient memory of that Nation, the *Chaldeans* and *Aſtrologers* were taken for the ſame Men; and eaſily proved, that the Aſtrology which firſt came to the *Grecians* (from whom it was afterward derived down to the *Latines* and *Arabians*, was tranſlated thither by *Beroſus*, who (as *Vitruvius lib. 9. cap. 7.* ſaith) Firſt ſate down in the Iſle and City of *Cous*, and there opened a School for the teaching of the Art of Aſtrology. Moreover it is evident, that the *Chaldeans* were generally poſſeſſed with this opinion, that the Planets, becauſe they obſerved not the ſame courſe with the Fixt Stars, were Interpreters of the will of the Gods, and did declare their determinations and purpoſes concerning ſublunary affairs, to us *Mortals* here below; and this ſomtimes by their Riſing, ſomtimes by their Setting, ſomtimes by their Colure, ſomtimes by their Poſitions, and ſomtimes by other Adjuncts and Circumſtances: and that they did conform their wanderings to the tract of the *Zodiack*, only becauſe therein were twelve Princely Gods

Gods presiding over the twelve Signes; there being besides thirty other Stars, as privy Councellours to those Deities, which did Observe and recount all occurrences upon the Earth, that the Celestial Senate might consult and decree accordingly. All which *Diodorus* relates more expressly then any other Author, And though the first Inventors of this Dream, might perhaps designe it as a plausible Fiction to gull the Common People, who otherwise would have derided the Contemplation of the Stars (for I need not tell you, that the Vulgar esteem this Study wholly vain and useless, unless in respect of the supposed virtue of it, for the foreknowledge of things to come) yet those who came after, seriously endeavoured to advance their reputation by promoting the same as a truth, while they enquired how, by the inspection of the Stars, they might attain to the prescience of future Events, and taught a certain method for the traduction thereof to others.

But this among the rest is well worthy our remark; that this Astrology was not propagated without the concurrence of *Superstitious Credulity*; and that in no smal proportion.

It is objected (I know) *That we ought not to account that Art Superstitious, which seems to have God himself for its Author, according to that saying in Genesis* (1.1.) *that He created the Sun, Moon, and Stars, that they might serve for Signes, and Seasons, and Dayes, and Years.*

But they who make this Objection, ought to shew us when and how He instituted this Art; and where he hath declared that he created those Luminaries to that end, that we might come to a foreknowledge of future

Events, such as the vain glorious Professors of it boast themselves able to divine from the Observation of them. Now, no such thing can be proved; for, as to that text of Scripture, it must be understood only of the *Signes of Seasons, of the Times of Festivals, and other the like vicissitudes.* And to rack the meaning of it to the presignifications of particular Humane Accidents, as Marriage, or single life; Children, or barenness; wealth, or poverty; love, or enmity; honour, or infancy; virtue, or debauchedness; length, or shortness of Life; health, or sickness; Death natural, or Violent; prosperity, or infelicity in designes; Warr, or Peace; plenty, or famine; victory, or captivity; and a thousand other the like occurents and encounters both in States, and private families and persons (all which our Star-prophets pretend to foretell:) I say, to extend the sence of that place of Scripture to the presignification of such Events, is manifestly repugnant to the Scripture it self in many other places, wherein it doth expressly teach, that such future Events can be foreknown only to the *Prophets, i. e.* men possessed with the Spirit of God, and selected for *Supernatural Revelations*, not such as are addicted to Star-gazing. For, the Divine Spirit doth condemn the *Chaldeans* themselves, for professing that they could deduce the knowledge of things to come, from their skill in observing the Heavens. That place in the *Prophet Isai* (*chap.* 47.) is well known, where speaking to *Babylon*, which he calls the Daughter of the *Chaldeans*, he saith; *Thou hast failed* (or art wearied) *in the multitude of thy Councells; let now the Astrologers, the Star-gazers, the monthly Prognosticators stand up, and save thee from these things, that shall come upon thee.*

Behold

ehold, they shall be as stubble, the fire shall burn them, hey shall not deliver themselves from the power of the lame, &c. So likewise is that of *Ieremy* (*chap.* 10.) *Learn not the way of the Heathen; nor be dismay'd at he signes of Heaven, for the Heathen are dismayd at hem, and the customes of the people are vain.*

But before we come to examine the Presignifications hemselves, you perhaps desire to be informed, what reaons I have to rest satisfied in that tradition of *Vitruvius* now mentioned, concerning the first introduction of strology into Greece by *Berosus*, and that the Grecians ad no knowledge thereof before his daies. And his becaus that introduction of it by him, and the adance of it by *Antipater* and *Achinapolus*, were no higher than the Age wherein *Epicurus* lived; and becaus ll thos more antique Poets, Philosophers, and other uthors made frequent mention of Astrology and Predictions from the Stars: and the Author of that Book oncerning Astrology, which is ascribed to *Lucian*, enumerateth *Orpheus Tiresias*, and others who taught Astrogy to the Grecks.

Wherefore, to justify my opinion in that particular, I ffirm; that as to *Orpheus*, *Tiresias*, and others, the radition is meerly Fabulous, and grounded only upon a resumption, that these men predicted things before they ame to pass, and especially *Tiresias*, whose fable is known o every Man. But here it is memorable, that though his Author doth confidently avouch, that the *Ethiopians* and *Egyptians* were the first Inventors of Astrology; et he afterwards confesseth, that the Grecians heard othing of that Art from either of them: so that from his testimony nothing can be alledged to impugne that probable

probable opinion of *Vitruvius*, that Astrology was de
rived to the Grecians from the Chaldeans. As for th
reſt; true it is indeed, that the name of Aſtrology wa
of much greater antiquity among the Grecians, then tha
of *Beroſus*; but they thereby underſtood no other ſci
ence but what *Plato* alwaies called *Aſtronomy* (as it
even in our daies, to diſtinguiſh it from the *Judiciary*
which hath by cuſtome acquired and appropriated to
ſelf the honourable title of Aſtrology; and this eve
from the time of *Sextus Empiricus*, when that differenc
became Vulgar) but not this *Divining Art*, concernin
which *Plato*, *Ariſtotle* and other of the Ancient Grec
an Philoſophers are wholly ſilent; except only when
Ariſtotle (1. *politic.* 11.) refers to Aſtrology that pre
diction of *Thales*, concerning a great plenty of Olives t
come in the following Autumn, which yet was only M
teorological, as I ſhall have occaſion to declare mo
particularly hereafter. For though (*in prior.* 30.) H
hath this ſaying, *Aſtrologicam Experientiam trade
principia ſcientiæ Aſtrologicæ*; yet he thereby inten
only Aſtronomy, calling the Obſervations of the Celeſt
al Phenomena, Experience, according to which Hypoth
ſes (or as He there termeth them) Demonſtrations oug
to be excogitated. And when *Epicurus* ſeems to deri
Aſtronomical Curioſities, calling them Ἀνδραποδώδ
Ἀστρολόγων τεχνιτείας, *Servilia Aſtrologorum machin
menta*, and ματαίαν Ἀστρολογίαν *Inanem Aſtrologia*
we ought to underſtand him only of the too ſcrupulou
and unprofitable ſtudy of framing ſeveral Hypotheſes
ſuppoſitions for the ſolution of the Apparences. I de
not but *Endoxus* (ſomwhat the ancienter of the two,
being an Auditor of *Plato*, and mentioned with att
but

es of honour more than once by *Ariſtotle*) ſpeaketh
nly of Chaldaicall predictions, as making it one part
is buſines to reprehend and condemn them: and yet
uſt affirm, that he did this, not that he had learned
m of his Country men, the Grecians, but that in his
ious peregrinations in the Eaſt, he had gotten the
owledge of that preſtigious Art from the Chaldeans.
ain though *Vitruvius* be poſitive, that *Beroſus* firſt
ned a School for the erudition of Men in this cor-
ted Aſtrology, and taught it publickly in Greece; yet
t hinders not but that ſome other men, otherwiſe
ll learned, may have travelled through Greece, and
ofeſſing themſelves to be Chaldeans, and skilfull in
ſe ſtudies, dropt up and down ſome rude hints and
perfect rudiments of this Sophiſtry, as they wandred
m place to place; as in our dayes, we ſee a ſort of
e and impudent Vagabonds, who run up and down,
ning themſelves for native Egyptians, and deluding
e credulous multitude with pretences of ſtrange myſte-
us inſight into the rols of Deſtiny, and predictions of
e fortunes of particular Perſons. So that it is no won-
r, if *Plato*, *Ariſtotle* and other great Men had thoſe
ſcure fellows in ſuch contempt, as they would not
uchſafe ſo much as to name them in their writings.
r obſerve how *Cicero*, in whoſe time Aſtrology ſeems
have gotten ſomwhat more of reputation among the
eople, doth not only call it *Monſtra Chaldæorum*; the
onſtrous iſſue of the Chaldeans brains; but alſo re-
oacheth it with the odious terms of *vis maxima er-
ris*, and *deliralis incredibilis*, the very quinteſſence of
rror, and a madneſs incredible; adding withall, *non
mnem errorem dicendum eſſe ſtultitiam*, moſt ingeni-
ouſly

ously intimating the Fraud aswell as folly of Divina
Astrology: in his 2. Books *de Divinatione.* Furth
more, it is likewise true, that in the ancient Greek Po
Philosophers, and other eminent Authors, we read
various predictions from the Stars: but these were
far different from the Art Astrological, which the C
deans of old, and our half-witted Astromancers no
dayes so much glory in. For, such Prognostications
thing at all concerned the Events of Human affairs
which Astrologers chiefly pretend) but only the sev
mutations of the Air, of Tempests, of plenty or d
years, and the like: and these they deduced only fr
the various Risings and Settings of the Stars, as may
proved out of *Hippocrates* (*lib. de aer. aqu & loc.*) P
to (*in Epinom.*) who speaks that particularly of *He*
and some other old writers; but not from the cas
of Figures (as the Vulgar phrase is) or the laborious
recting of Schemes, so much used by our Astrolog
and admired by the ignorant, who address to them
to the oracles of Fate, and the secretaries of Divinity.

It appears therefore, that those Predictions recor
among the Ancient Grecians, were not called Astrolo
call; but by the simple and modest appellation of Σ
σημασίαι *Presignifications*, or rather yet more simp
Significations; and this, because the Stars, accord
to the variety of their Risings and Settings, do signify
well the several seasons of the year, for Seed-time,
Harvest, and for other works of Agriculture; as
dayes, on which the Husbandman may expect R
Winds, and other changes of Weather.

Nor was this observed only by the Grecians, but
miliar to most, if not all other Nations; as it is even w

equent, for ſuch Country People as have no Kalen-
, and cannot read them if they had, to obſerve cer-
Celeſtial Signes, or Stars, which as they either Riſe
e Morning or Set in the Evening; and as they are
unto, or far from the Sun at its Riſing or Setting,
are at what ſeaſons, through the whole courſe of the
r, ſuch and ſuch labours of Husbandry are moſt
ortunely to be performed. And yet, I muſt confeſs,
Grecians ſeem to have been more ſtudious and exact
any other Nation, not only in obſerving, but alſo
igeſting into Tables, both upon what dayes of the
r ſuch and ſuch of the principal Stars uſually ariſe
Set; and thoſe mutations of the Air, or changes of
ather, which did commonly ſucceed at ſuch times,
ſo may be ſignified by them accordingly. I dare
affirm, that they took occaſion for this their exactneſs
n that vaſt *Golden Circle*, erected in *Egypt*, and at
plundered by *Cambyſes*; which according to the
unt of *Diodorus*, was a Cubit in thickneſs, and
e hundred ſixty and five Cubits in compaſs; with
nſcription of each day in the Year on a particular
its ſpace, and the names and ſignifications of thoſe
s, that Riſe or Set on each day reſpectively. Yet
ain I am of this, that *Geminus* (*in Element. Aſtron.* 14.) tels us, that the Ancients uſually made this
ervation, that taking the Signe, and the degree of
Signe, in which the Sun was in the beginning of
Year, or firſt ſtep of his annual progreſs; and note-
afterward what changes of the Air or Weather did
monly fall out upon each day, Week and Moneth:
might at length referr that change to the places of
Sun through every Signe and degree thereof in the
Zodiack,

Zodiack. His words are worthy the reading, therefore I shall faithfully recite them. *Id autem plures annos observantes, mutationes, quæ maxime Zodiaci signa & loca contingerent, conscripserun Fabulis; non ex arte aliqua, neq; ex certa met describentes, sed ab Experientia id, quod prope ve ὡς ἔγγιστα congrueret, sumentes.* And of these servations were framed Tables, such as the Gre called παραπήγματα some whereof are extant eve this day, as particularly those of *Geminus* himself, of *Ptolomy*: and those were collected out of the antique ones of *Democritus*, *Metrodorus*, *Dosit Euctemon*, *Meton*, *Eudoxus*, *Calippus*, *Hippar Philippus*, *Philemon*, *Cæsar*, and others. For one, according to his curiosity of experimenting, changes of Weather dayly hapned in his Country, posed a certain Diary of such changes, and of many aries made Year after Year, framed at last one Parapegme or Table; the Risings and Settings of Stars, and the affections of the Air observed most monly to ensue immediately thereupon, being exp referred to each day respectively. Hence some o principal of these Parapegmes were so translated Kalenders, as that it is manifest *Ovid* would from th illustrate his *Fasti*.

Tempora, cum causis, Latium digesta per an
Lapsaq; sub terras, ortaq; signa canam.

And at this day our Vulgar Kalenders retain so of the Ancient fashion, as that in every month is i ed the precise time of the Suns ingress or entrance the Signe proper thereto; how many hours are in day; together with the image of Harvest, Vintage,

what is elſe the chief buſineſs of the Husbandman in each Month.

Hence alſo were derived theſe General *Precepts of Good Husbandry*, which are delivered in elegant verſe by *Heſiod* among the Greeks, and by *Virgil* among the Latines, in imitation of him in his *Georgicks*.

Chap. IV.

That the Riſings and Settings of the Stars are not the Cauſes, *but only* Signes *of Tempeſts, and Mutations happning in the Air; contrary to the Vulgar opinion.*

That this was the Tenent of *Epicurus*, and moſt other of the more ſage and orthodox Philoſophers among the Ancients, is ſufficiently inferrible from the very modeſty of the word Ἐπιτηρήσεις *Significationes*, as was afore intimated; which they generally uſed, as moſt proper to expreſs this notion,

Beſides, as for the General Cauſe of Seaſons, and Ætereal mutations, they referred them for the moſt part to the Sun, allowing nevertheleſs ſome activity in the Moon, together with inferior cauſes, towards the production of Cold, Wind, Rain, and the like changes of Weather: But the Stars both fixt and erratique they accounted no other then meer Signes of thoſe particular times, wherein the Sun and other Cauſes do uſually concurr to the generation of Heat, Rain, Winds, and the like mutations in the Air. That *Epicurus* was of this opinion, is plain from his text, in the 10. *Book of Diogenes Laertius*; the ſence

ſence whereof is this. "That whereas the Riſings an
" Settings of the Stars, according to the courſe of th
" Year, do ſignify the various mutations of the temp
" of the Air, proper to each of the four ſeaſons; in th
" they do no more then the Swallows and other Fowl
" of the Air, which by their coming, preſage the adve
" of the Spring; and by their departure again in the e
" of Autumn, foretell the approach of Winter; and
" more then ſome certain changes of the Air, as t
" Rain-bow, Thunder, Clouds, which foretell oth
" changes immediately to ſucceed, as ſerenity, ſhowe
" &c. Becauſe as the Swallows are not the Cauſe
" the Spring, nor the Rainbow of clear Weather; b
" only a ſigne thereof; ſo is not (for Example) the
" ſing of the Dog ſtar a Cauſe of the great Heat a
" Drought that uſually poſſeſſeth the Air at that tim
" but only a Signe of that time, when the Sun doth
" nually parch the Earth, and roſt the inhabitants of

As for other Philoſophers; ſee what *Geminus* ſaith
mong the reſt. *Aſtrorum exortibus mutationes fi*
non quod Aſtra vim habeant ad mutationem ventor
aut imbrium; ſed quod ſigni gratiâ aſſumpta ſint,
hoc, ut pernoſcamus aeris affectiones. Et veluti F
non ipſa eſt cauſa motus bellici, ſed bellici temporis
num; ſic etiam Aſtrorum ortus non ipſi ſunt cauſa
tationum aeris, verum poſita ut Signa talium affe
num. And afterwards ſpeaking of the Riſing of
Dog-ſtar, he ſaith; *Omnes putant hanc ſtellam vim*
bere propriam, & cauſam eſſe intenſionis aſtuum, d
ſimul oritur cum ſole: attamen res non ſic ſe habet;
quoniam juxta calidiſſimum tempus, cum hac ſtella
tum fuciebat; hujus apparitione, aeris in aſtum muta

nem significárunt. And that you may not think *Aristo-le* one of those, who held the Rising of the Dog star, *Orion*, or any other Constellation, to be any more but a mple signe of the Mutations hapning in the Air about hose times; please you to observe how among his *Pro-lemes* (*sect.* 26, *quæst.* 12, *and* 13) enquiring, *Cur o-riente Cane Auster moveatur?* why the South wind ommonly blowes, at the time of Dogs Rising; He an-wers himself, by referring it to the Sun, not to that Star: nd demanding further, why men are then exhausted with immoderate Heat, he adds, *ideo spiritus ixcitari alidissimos per idem tempus congruum esse*. The same e replieth concerning *Orion*, Rising in the Autumn, and Setting again in Winter. And (*in Meteorolog.* 2, *cap.* 5.) iscoursing of the same Constellation, he hath these words; *Orion & dum oritur, & dum occidit, incertus c difficilis esse propterea videtur, quod ejus ortus, & oc-asus tum, cum tempora evariant, commutanturq; ille state, hic Hyeme accidant*. By which you may per-eive, that He remarketh the Rising or Setting of *Orion*, ot as a Cause of the Changes then contingent in the Air; but meerly that its Rising and Setting fall out at uch times, as the Air suffereth those changes from the icinity, and remotion of the Sun.

This Opinion of *Epicurus* and others might be con-rmed with many strong Reasons; but among them all shall select only *Three*, as most memorable and im-ortant.

The First,

That the Fixt Stars, in respect of their constant, though

ſlow motion to the Eaſt, do riſe and ſet now in our days near upon a whole moneth later in the Year, then they did in the Times of thoſe Ancient *Grecian Philoſophers*; and yet nevertheleſs the ſeaſons, and general mutations are not retarded proportionately (*i. e.* by a moneth but remain alwayes adliged to the Sun, and Obſerve its progreſs through the Zodiack. For Example, thoſe great Heats, which ſo long ago uſually came about the middle of *July*, at which time the Dog-ſtar aroſe in thoſe days, do now likewiſe invade us about the middle of *July*; nor are they removed to the middle of *Auguſt*, when the Dog-ſtar doth now ariſe: nor can any Men expect, that after the Flux of ten Thouſand Years, in caſe the World ſhould laſt ſo long, the greateſt Heats of the Year would fall upon the middle of *January*; as it muſt come to paſs in caſe the Heats were derived from the Dog-ſtar, and not from the Sun.

Again, if theſe exceſſive Heats were the effect of the *Canicular Star*; why do not we feel them in *February* and chiefly in the Night time, during which, that ſtar remains above the Horizon? And if you conceive that the burning of the Dog-ſtar is augmented by the virtue of the Sun; pray, why was it not augmented long ago chiefly about the beginning of *June*, ſince now it is not augmented to the higheſt at the end of that moneth being then neareſt to the Sun? Perhaps, you may enquire (by the By) why the greateſt Heats of the whole Summer are not co-incident to the Summer Solſtice, but ſucceed ſome dayes after it? Why, truely the Cauſe is manifeſtly this; that the Sun proceeding to inflame the Air, both by the Direction of its Rayes every day more and more Perpendicular, and by its longer continuance

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above the Horizon, untill the *Solſtice*; this Directneſs of its beams, and its longer continuance doth perſever ſenſibly the ſame for many daies together, in which the like degrees being added to the Heat formerly acquired, it is neceſſary the ſame ſhould be much encreaſed; ſo that unleſs both the Directneſs of its Rayes, and its continuance above the Horizon did ſenſibly decreaſe, the Heat of the *Sun*, darted upon the Earth, could not be remitted.

The Second.

That theſe *Signes* are not the ſame in all Climates or Regions; but the Dog-ſtar (for Example) which to us is a ſignificator of Heat, to the *Antipodes* is a *Signe* of Cold. An argument certainly, and a ſufficient one, that neither our Heat, nor their Cold hath any dependence on the Dog, but only on the Sun, to us by its preſence, to them by its abſence. For otherwiſe the Dog, ſince he doth not change his ſituation, as the Sun doth, ought to have an equal and uniform efficacy; nay more, he ought ſo much the more to Heat the *Antipodes* then us, by how much the more vertical he is to them, and ſo doth ejaculate its Rayes more directly or Perpendicularly upon their heads. But the *Antipodes* are ſomewhat too remote for us to have recourſe unto in this plain caſe; and therefore we ſhall deduce our plea from things neerer at hand. Beſides the general affections of ſeaſons, as of Heat and Cold, which evidently ariſe, the one from the preſence, the other from the abſence of the *Sun*; are not particular Countries, and ſuch as are near neighbours each to other, ſubject to different changes of the

Air, so that while it is Dark and Rainy weather in one, the Sun shines clearly and serenely in the other? Is not (for Example) *England* many times infected with Tempests and high Winds, while *France* at the same time enjoys a perfect calme? And so of the rest. Consider then whether be more seasonable to referr this variety of dispositions in the Air and difference of weather, in Countryes almost touching each other to the Rising and Setting of Stars; or to the particular condition and nature of the Countries themselves? The Ancients I am sure, chose to ascribe it to the different Soyls and situation of Countries; and thereupon they thought fit to compose particular Tables for particular Regions, and those too made up of many Years Observations conferred together; because no General ones could serve the turn. Hereupon also they conclude that the Tables of the *Egyptians* could be of use (at the most) only to those Nations who lived in the same Parallel or Climate; and had but 14. hours day at the longest: that those of *Dositheus* and *Phillippus* might be usefull to such Nations, who had 14. hours and an half of day: those of *Democritus* and *Cesar*, and *Hipparchus*, to such, who had 15. hours of day: those of *Callippus*, *Eudoxus*, *Meton*, *Euctemon*, *Metrodorus*, and *Conon*, to such who Inhabite intermediate Climates. I add moreover that these Tables cannot be usefull not only to such as live in divers Parallels; but even not to such as live in the same, but more toward the East, or toward the West; since experience attesteth, that there are divers mutations of the Air not only toward the South and North, but also toward the East and West

The

The Third.

That these Signes afford but light uncertain Conjectures at best. For their signification is most uncertain, even in respect of the same Country; which yet would not be, in case they were as well Germane Causes, as Signes. And since the most that can be justly said in this kind, is that the Air is made hot in Summer, cold in Winter, and Temperate in the Spring and Autumn; but no man can certainly foretell of what temper the Air will be in this or the next Year, at the time the Dog-star doth arise, or Arcturus set; because it is manifest, some Years even in the middest of Summer there fall out very Cold days, and very warm ones in the midst of Winter, and those days that chance to be very wett and tempestuous this Year, may be dry and serene the next; and because in one Year, it is wett weather all the Summer, and dry all the Winter, some Years are very dry all along, and others continually wett: Therefore is it manifest, that concerning the particular changes of weather, at sett and punctual times, no certain rules of prediction can be drawn from these Signes.

Hence we may come to understand, that those Tables do indeed contain what their Authors observed to have hapened in those Years, during which they addicted themselves to make and record their Observations; but yet cannot be extended to another series of Years, in which perhaps there may be so great a difference, as even to cross the former Tables in most things. Which *Geminus* doubtless reflected upon when he so much commended *Aratus*, for that conceiving the Signes, of

such changes to be fallacious, as were taken from the Rising and Setting of the Stars, he had recourse to others exhibited by nature, such as are the Colours appearing in the Sun, or Moon, at their Rising or Setting; the Circles about them called *Halo's* and *Parasselenes*, and the like: because these having their Causes and production in the Air, hold some natural affinity and connexion with rain, clear weather, wind, heat, and other affections of the Air. Of this sort likewise are the motions observed in some Bruit Animals, which as are sensible of, so do they also prognosticate the changes of the Air, both as they begin and encrease; and this by running up and down, by Drousiness, by Bellowing, by Crying, making certain unwonted Noyses, and the like: according to that of the Poet,

Cana fulix itidem fugiens è gurgite ponti,
Nunciat horribiles clamans instare procellas,
Haud modicos tremulo fundens è pectore cantus &c.

Chap. V.

The Fundamental Maximes of Astrology examined.

THese considerations premised, by way of Introduction; let us now come up close to *Astrology* it self, as distinct from Astronomy, beginning our Examination first at the *General plants*, or fundamental positions thereof; and then proceeding to the *particular Predictions* thereof, as well concerning *Changes of weather*, deduced from other Signes

Signes besides the Risings and Settings of the Stars; as concerning the *Fortunes of Men*, which Astrologers commonly deduce from their Genitures, or Nativity Themes. And these few things, among innumerable others pertaining to this so promising Art will be sufficient to demonstrate the Vanity and Frauds of it.

The *First* general maxime, whereby Astrologers endeavour to gain credit and reputation to their documents, is what all men readily confess; *viz. that the Stars are not meer Signes, but also natural Causes of very many effects*: as if Men were bound to admitt the same position for truth, concerning other effects, which they boast the divination of afore hand. *It is well known (say they) that inferiour natures are not subjected to superior in vain; since they are so manifestly cherished, moved and governed by them. That the Sun is the Cause of Light and Heat; and that by its access and recess annually, it doth induce the series and vicissitude of seasons; that it doth procreate plants, and animals, and in particular men, according to that common saying,* Sol & Homo generant Hominem; *that it doth extract vapours from the Earth, which become the matter of Rain, of Winds, and the like. That the Moon doth fill and empty all shell Fish, the bones of animals, the brains of Coneys, and hath great power over all moyst bodies, and especially the Sea, whose Tides are conformed to her motion. Lastly that there are certain Influences, by which not only these two principal Luminaries, but also the other lesser ones exercise their virtues upon sublunary bodies. For since the Stars ought not to be conceived idle and ineffectual; and that there are some certain Effects, which cannot be referred to any other Cau-*

ses but them, as the Critical mutations of diseases, and the inequality of seasons &c. And this is the sum of what our Astrologers alleage for support of their pretence, and whereby they study to endear their Art, and prepare the minds of men for the more smooth and easy admission of what they afterward impose with prodigious confidence. And indeed what they urge concerning the Sun and Moon, seems so plausible, as yet even judicious men may at first diligently listen thereto, and conceive some expectation that they would proceed to prove the rest of their suppositions with the like evidence; not suspecting that upon such specious foundations, they would soon fall to erect nothing but ridiculous Fables, and wild absurdities. But alas! how far are they from making the members of their artificial body respondent to the Head of it? For behold, they have no sooner layd down this ground; but they instantly run out to such superstructures, which have no solidity nor strength from either Experience or Reason. And indeed I cannot but wonder, and blush, when I observe the First writers of this Art, *Ptolomy*, *Firmicus* and *Manilius*, after they have begun their discourses seriously and with gravity beseeming Philosophers, and Men professing the severity of reason; in a moment to fall upon meer childish toys, and old wives dreams. It is truely dishonourable for Learned men, by the pretext of such positions, as are generally confessed, so to impose upon the credulity of their Readers: as if those Fopperies, which they intend to foist in afterwards, were of the same evidence and certitude with the premises. Dishonourable did I say? Yea it is odious and detestable to delude men by a manifest Paralogisme, and from a specious Antecedent

nt to draw such a Consequence, as really is no Con-
quence. For as I began to say, it is indeed attested
Experience, that the Sun doth vary the seasons of the
ar, that the Moon doth fatten shell-fish, in her full, and
ke them lean again in her wane: but doth Experi-
e attest the like of the 12. Signes in the Zodiack, and
heir several degrees, of *Saturn*, *Mercury*, and the
of the Planets and Fixt Stars? Certainly no; nor
our Astrologers by any Observation shew any one
least effect, that ought to be referred to this or that
ticular Constellation or Star, rather than to any other,
rather than to any sublunary Cause: as we shall more
ressly evince in the sequel of this discourse. What
n? Have they any Reason to fly to? None at all,
ubtless; since all Reason resteth on Experience, and
hat, here can be none, and all that can with probili-
be inferred, is this, that each Luminary being a lucid
dy, doth in proportion to its Orb, enlighten, warme,
l work such effects, as arise from such light and heat.
Hereunto I add, that forasmuch as the Stars are Ge-
al Causes only, in respect of sublunary things; we
y well demand a reason, why any singular effect may
be ascribed to some singular Cause here below,
here are such multitudes of natural and convenient A-
ves and Passives, rather then to those remote ones, the
rs. For as when we give an account of the Causes of
lours in compound Ointments, we referr one kind of
l to the Roses, another to the Jasmine, a third to the
ange flowers, and no particular smel to the Oyl, which
the common matter of the composition, and the cause
the fragrancy neither to the one, nor to the other of
ingredients. And as when we explicate, why in a
Garden,

Garden, this Plant groweth here, and not there; an
ther there, and not here: we referr it to their ſee
which were ſown in thoſe places, where each one gro
eth; not to the Water wherewith they are irrigate
which is only a General Cauſe of the groweth of
the plants, and indifferent nouriſhment to each ſort.
are we to Philoſophiſe concerning thoſe Effects t
are aſcribed to heavenly bodies. For ſince the Heat
the Sun (for inſtance) is General; why it ſhould hard
Clay, and ſoften Wax, is to be referred to the differe
diſpoſitions of thoſe bodies, not to any various effica
in the *Suns* heat. And why the *Sun* produceth a pla
in this place, but not an Animal; an Animal in anoth
place, but not a plant: this is to be referred likewiſe
the virtue of the ſeed, which is Plantary in one pla
and Animal in the other. The ſame may be ſaid
other things, that ariſe from the influence of the *Su*
heat; as (for Example) the *Sun* raiſeth vapours fro
this part of the Earth, and not from another; becau
in one part is moiſture, in another none: one Year
raiſeth more vapours, than in another; becauſe one ye
yeelds more moyſture than another: one year the e
halations are healthy and good, another infectious a
peſtilential; becauſe of the different matter from whi
they are drawn, &c. Hence we learn, that ſince it
beſides all reaſon, when there may be many Cauſes
any particular effect, without the concurrence of
which that effect will not follow; for us to think it ſuf
cient to our Prognoſtication of that effect abſolutely a
poſitively, that we know any one of all theſe vario
Cauſes, that muſt concurr to the production thereof:
muſt be likewiſe beſides all reaſon, when beſides t

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ars, there are other inferior Cauſes, that muſt conſpire the production of particular effects; for any man onfidently to foretell the contingency of thoſe effects, on- becauſe he knows the general influx of the Stars, but ot any one of the other inferior particular Cauſes, that e required thereunto. Again, when there are ſome fects, which have no dependence at all (or what is ceedingly obſcure) upon the Stars; but a manifeſt d neceſſary dependence upon ſublunary Cauſes; I ould willingly know, what reaſon there is, why we ould not rather have recourſe to thoſe ſublunary and rticular Cauſes, than to thoſe ſuperlunary and general es, the Stars? Thus when grounds manured and en- ched by compoſt, do yeeld more plentifull crops of orn, than before; it is plain, that we are to aſcribe is fertility, not to the influence of the Sun and Stars, but the fatning of the ground by the dung or ſoyle, ſea- nably laid upon it, by the carefull *Farmer*.

Chap. VI.

The Aſtrologers *ſuppoſitions concerning the* Fixt Stars.

As for the *Fixt Stars*, the Aſtrologers doth a- ſcribe little or no virtue to them, unleſs they be comprehended in the Zodiack (for they on- ly mention *Meduſa's* Head, the *Dog*, *Arctu- us*, and a few others) nor indeed do they aſcribe much rtue to them in the Zodiack, as the *Ey of the Bull*, *the Heart of the Lion*, *Spica Virginis*, *the Heart of Scorpio*; nleſs as they are referred to certain degrees of the

Signes

Signes in the same. Hereupon, their chiefest care is abo
the distribution of the Signes and Degrees of the Zo
ack, as the main fundament of their Art, upo nwhi
they build whatever they afterward have imagin
of the Planets, and their Houses. That we much tou
upon some few things belonging to each Head, let us o
serve in the *First* place, how when they have divi
the Zodiack into 12. parts (called by the Greeks Δω
δεκατημόρια) which they name Signes, in respect of
Asterisms, of Constellations occurring in the Zodia
according as Shepheards, Plow-men, and Mariners
first imagined them to resemble certain things on Ear
and gave them denominations; they have distinguish
not only each of those signes into thirty Degrees, a
each Degree again into Minutes, but have also consi
red, denominated, and compared the 12. Signes, a
innumerable wayes and manners.

For they thought it not sufficient to distinguish th
Signes into *Vernal*, *Estival*, *Autumnal*, *Hyemal*; as a
into *Northern* and *Ruling*; *Southern* and *obeying*: a
again into *Ascendent*, or *Direct*, and *Descendent*, or O
lique and winding; into *Cardinal*, *Moveable*, *Medi
*or *Fixt*) and *Common*: into *Conjunct*, or such as b
hold and face each other, in a Trine, Quartile, or oth
aspect; *Disjunct*, which have no Aspect each to oth
at all; *Antipodes*, which are equally distant from t
Cardinal points &c. This (I say) was not enough f
them, but they made some of them to be Fiery, as *Ari
Leo, *Sagittarius*; some to be Earthy, as *Taurus*, *Vir
Capricorn; some Aereal as *Gemini*, *Libra*, *Aquari
others Watery as *Cancer*, *Scorpio*, and *Pisces*. An
these (forsooth) are those so much celebrated Fo
Trigons of the Celestial Signes. Agai

Again, some they have supposed to be *Human*, as *Gemini* and *Virgo*; others *Beastlike* as *Aries*, *Taurus*; hers *Reptile* as *Cancer*, *Scorpio*; some they imagine have a clear and pleasant *Voyce* as *Gemini*; others a ddle one, as *Leo*; and others again none at all as *sces*. Moreover they call some of them *Masculine* d *Diurnal*; others *Feminine* and *Nocturnal*; the mer being Masculine and Diurnal, as *Aries*, the latter minine and Nocturnal, as *Taurus*, and of the rest. me they assume to be *Fertile* as *Pisces*; others *Bar-* as *Virgo*; others *Indifferent* as *Capricorn*. Others happy *Witts*, as *Gemini*; others of *Stupid* as *Taurus*. these you may add their further distinctions of them o *Hearing*, and *Seeing* Stars or Signes; into *Beauti-l* and *Deformed*; into *Fatt* and *Lean*; into *Rumi-t*, and *Non-ruminant*; into *Wrathfull*, *Leacherous*. c.

When they come to compare the *Signes* with the *anets*; then (First) some of them are designed for *Houses* of others; for *Cancer* is made the House of e Moon, *Leo* of the Sun; *Gemini* and *Virgo* of *Mer-ry*; *Taurus* and *Libra* of *Venus*; *Aries* and *Scor-* of *Mars*; *Pisces* and *Sagittarius* of *Jupiter*; *A-arius* and *Capricorn* of *Saturn*; one being the Day-the other the Nightly mansion of their Guests assig-d. Secondly some of them are the *Exaltations* of hers the Planets; for *Sol* is exalted in *Aries*, the *Moon* *Taurus*, *Saturn* in *Libra*, *Jupiter* in *Cancer*, *Mars* in *pricorn*, *Venus* in *Pisces*, *Mercury* in *Virgo*. And the Contrary, the Signe opposite to each, is called its ejection, or Depression; as *Libra* is the place of the ns Depression, *Scorpio* of the Moons &c. But in the

mean

mean while it is worthy our notice, that neither *L*
nor *Aquarius* are either the Exaltation, or Deje
of any one Planet: but *Gemini* and *Sagittarius* are b
attributed to the head and tail of the Dragon. Thir
ſome Signes according to the decads of degrees conta
ed in them, are conſigned to ſeveral Planets; for the
ten degrees of *Aries* are conſigned to *Mars*, the n
ten to the *Sun*, and the laſt to *Venus*; the firſt ten
Taurus to *Mercury*, the next ten to another, and ſo c
ſequently. Fourthly, as there are five Planets beſi
the Sun and Moon, ſo have they imagined five Term
Ends in each Signe; for of *Aries* the firſt ſix degr
are given to *Jupiter*; the next eight, or ſix to *Ven*
another ſeven or eight to *Mercury* &c. Fifthly,
each degree are attributed, if not ſingle Planets, yet
leaſt ſpecial Figures; as to the firſt degree of *Aries* t
give the Figue of a Man holding a Sickle in his ri
hand, and a bow in his left; to the ſecond a Man w
a Dogs head, his right hand extended, and his left ho
ing a ſtaff: and ſo conſequently through all the degr
of the Signes. Sixthly, of the Four mentioned Trig
the Fiery is appropriated to *Sol* and *Jupiter*; the Eart
to *Venus* and *Luna*; the Aerial to *Saturn* and *Merc*
the watery only to *Mars*: from whence you may u
derſtand, which, and in reſpect of which, the Planets
ſaid to be *Trigonocratores*, or Lords of the Trigon, o
in the Day time, another in the Night, where t
are two.

I need not inſiſt upon other of their Compariſons,
in reſpect of things ſubject to the Signes, they have p
ticular *Provinces* allotted to their ſway; as (for
ample) they ſubject *France* to *Aries*, *Italy* to *Leo*, *N*

ay to *Scorpio*, &c. Nay they proceed to the allottment f even Cities in the same Country, as *Marselles* to *A-es*, *Paris* to *Virgo*, *Avignon* to *Sagittarius*, &c. Nor o they rest here, but running on in the same prodigious btility, they arrive at last at consigning the parts of lans body to the dominion of several Signes; as *Aries* ust be Lord of the Head, *Taurus* of the Neck, &c. urther, each year of every Mans life doth not want the ition of some one of the Celestial Signes; as the first ar belongs to that Signe, in which the Sun is at the ne of a Mans Nativity, the second to the next, the third the next, and so on to the twelfth, and then you must gin at the first again, renewing the series each twelfth ear, whence they are called *Dodecaeterides*.

I add, that when the Ancients first invented these ange things, by occasion of the Asterisms, which they ought fixt fast in the Firmament, or eighth Sphear, then counted the *Primum mobile*; and moved only by a urnal motion from East to West: the succeding Astro-gers observing that the Asterismes were moved also, an exceeding slow motion, from West to East, and at they had changed their old seats. so that the Stars *Aries* were now no longer in the Vernal Equinox, r the subsequent Signes in the same places, as in the yes of the Ancients; therefore imagining another Hea-n above the eighth, that was moved only toward the est, they affixed thereunto a naked Zodiack or ναστρον] one without Stars, and divided the same into 12 ual parts, which they called still, not Asterismes, but gnes of them, as of *Aries*, *Taurus*, &c. Beginning the Vernal Equinox, and ascribing the same things in points to the imaginary Zodiack, which I have enu-

merated

merated of the former; neglecting the Constellatio themselves, as being subject to change their place Though we are to note, that other whiles they call the name of *Dodecatemorion*, that part of the Zodiack, which doth end the number made of the degree 1 times multiplied, which such or such a Planet possesse beginning the account from the first degree of th Signe, in which the Planet is. As if the Planet be the 5th degree and 5 minutes of *Aries* (which Exam *Firmicus* long ago gave) because this number 12. tim multiplied gives 61. which being computed from t beginning of *Aries*, ends in the first degree of *Gemin* therefore is the *Dodecatemorion* of that Planet said be in the first degree of *Gemini*. And these are the pri cipal Chimera's that Astrologers have dreamt, and in posed upon the Fixt Stars.

Chap. VII.

Their suppositions concerning the Planets.

IF we remove to the Planets, we shall find the brai of Astrologers have been as fruitfull in Fictio concerning them, as they were in those ricited of t Fixt Stars. For,

First, considering the Planets singly and in themselv They assigne them certain great and admirable Virtue The Sun (say they) doth heat much, and drie litt *Mars* drieth even to adustion; *Saturn* cools largel *Jupiter*, *Venus*, and the *Moon* heat somwhat, and moi en more, yet of the three *Jupiter* moistneth least, *Ven* more, and the *Moon* most of all; but *Mercury* is

differe

different. Then they tell us, that *Jupiter* and *Venus* are good and benificial Planets; the one being called *Fortune the Greater*, the other *Fortune the Leſſer*; that *Saturn* and *Mars* are malignant in their influences, the one being therefore named the *Greater*, the other the *Leſſer Infortune*: that the *Moon* is rather benificial, than Malefical; the *Sun* and *Mercury* one while good, another while evil, according to various Conjunctions; Moreover, that *Sol*, *Saturn* and *Jupiter*, and *Mars* are Maſculine; the *Moon* and *Venus* Feminine; and *Mercury* an *Hermaphrodite*, and that Planets are ſaid to become Maſculine when they encreaſe in their light are Oriental and direct; but Feminine, when they diminiſh in their light, are Occidental, and retrograde. Yet further, that *Sol*, *Jupiter*, *Saturn*, are Diurnal Planets; the *Moon*, *Mars*, and *Venus*, Nocturnal; and *Mercury*, promiſcuous, or Indifferent.

Secondly, if they are conſidered in relation to the Zodiack; then (ſay they) they obtain *Dignities*, that are named *Eſcential*, and from which are derived various teſtimonies of Fortitude: from the Houſe, five; from their Exaltation, four; from their Triplicity, three; from their End, two; from the Decan (or tenth degree) one. Where you are to note, that that Planet, which hath none of theſe Dignities, is called *Feral* and *Peregrine*, and hath five teſtimonies of Debility: that which is in *Exile*, hath likewiſe five; and that which is in Dejection, four. Note moreover, that the aggeries, or conflux of many, or all theſe Dignities, is called Vulgarly *Carpentum*, a *Throne*, *Kingdome*, or *Emperial Diadem*; all terms of no ſmal majeſty. Beſides theſe, there is alſo another Dignity, called *Gaudium*, joy; namely when the Planet

is in his Diurnal Signe: and an other called the *Person* or *Almugea*, when the Planet is so much distant from the Sun or Moon, as his House is distant from the house of an other. And each Dignity hath one testimony of Fortitude. Here I pass over the distinction of the various virtues they attribute to the Planets (for *Saturn*, (as they declare) in his own House designeth favour; in the House of *Jupiter* the death of ones Father, &c.) and that according as they are *Direct*, *Retrograde*, or *Stationary* (for in the first case, they absolutely conferr the effect they promise; in the second they revoke their grants; and in the third, they only retard them) and the like.

Thirdly, if they are compared one to another, there arise various sorts of *Aspects*; in particular, a *Sextile* when they are distant one from another by the space of two Signes, or the sixth part of the Zodiack; a *Quartile*, when they are distant, by three Signes, or a fourth part of the Zodiack; a *Trine*, when by four Signes or a third part; an *Opposition*, when by six Signes, or the whole Diameter; a *Conjunction*, when they are in the same Signe. And because among these Aspects the *Sextile* and *Trine* are beneficial; a *Quartile* and *Opposition*, Malefical; and a *Conjunction* indifferent; therefore from these are deduced those *Dignities*, which they call *Accidental*, and likewise their contrary *Infirmities*, together with the various testimonies of Fortitude and Debility. For a *Trine* of beneficial ones, hath four Fortitudes; and of either of them with the *Sun*, or *Mercury*, hath three; with the *Moon* two; with *Mars*, or *Saturn*, only one: a *Sextile* hath always one less. A *Quartile* of Malignant Planets, hath four debilities

debilities; with the Sun, three, &c. and likewise an *Opposition*. A Conjunction of Benigne Planets, hath five Fortitudes; of Maligne ones, five Debilities; of Benigne with Maligne, four Fortitudes; with indifferent ones three. But pray observe, that the Beneficial Aspects of Malefical Planets, or the Malifical Aspects of Benefical ones have neither Fortitude nor Debility Observe again that the Aspects are not alwaies precise, or (as they speak) *Partile*; but are for the most part in some Latitude, or *Platical*, so as the space somwhat preceding the true or precise Aspect, is called the *Application*, or Address; the consequent space, is called the *Deflux*, or *Separation*, as being caused by the swifter Planet of the two. Hither also must we referr those various Signes or Testimonies of Fortitude and Debility, which are imputed to the other Planets, according as they are in *Cazimi*, or the Heart of the Sun, *i. e.* corporally conjoyned with the Sun: or as they are *Combust*, *i. e.* betwixt the margine, of the Sun, and the sixth degree, or there abouts from it: or as they are *Hypaugy*, *i. e.* betwixt the sixth degree and the fifteenth; when yet they lie hid under the Suns raies; or when they are free from combustion; or Oriental and on the right hand, or Occidental and on the left; or Direct, Retrograde, Swift, Slow, &c. I omitt those mighty wonders which they talk of, the *Great Conjunctions*, in particular of *Saturn* and *Jove*, which happens only once in every twenty Years; of *Saturn*, *Jove*, and *Mars*, which happens only once in 800. Years; as also of three or four of the Inferior Planets: and this with grand respect to the Triplicities of those Signes, in which are the Fiery, or Watery, Earthy, or Aireal. &c.

Fourthly, if they are referred to the Twelve Houſes, which are diſtinguiſhed in the Nativity Scheam or Figure, as they call it[for beſides the Houſes of the Planets, of which we have ſaid enough, and which are as it were Fixed, they have aſſigned them other moveable Houſes, according to their various ſituation, and Diurnal motion above and below the Horizon] there are many other ſtrong proprieties aſſigned to them, by our Celeſtial Heralds, the Aſtrologers. For, Firſt, ſay they, every Planet enjoyeth his or her particular Houſe in which he is chief *Significator*, as *Saturn* in the Twelfth, *Jupiter* in the Eleventh, *Mars* in the Tenth, *Sol* in the Ninth, *Venus* in the Fifth, *Mercury* in the Firſt, the *Moon* in the third. But in others no Planet delights to be; albeit in them, as well almoſt as in the reſt, ſome one Planet be *Conſignificator*, as *Saturn* in the Firſt, *Jupiter* in the Second, *Mars* in the Third, &c. Again they determine variouſly in various Houſes, and eſpecially in reſpect of Men; as in the firſt Houſe *Saturn* and *Mars* portend ſhort life; *Jupiter* and *Venus* long life; *Sol* Dominion; *Mercury*, Learning and Science; the *Moon*, Peregrinations: in the ſecond Houſe, *Saturn* and *Mars* denounce poverty; *Jupiter* and *Venus*, plenty; *Sol*, beauty; *Mercury*, favour; the *Moon* various changes of fortune; and almoſt infinite other things. Obſerve here, that to the Planets are aſſociated both the *Head* and *Tayl* of the *Dragon*; and the *Place of Fortune* (as they call it) which is that particular place of the Zodiack, upon which by numbering from *Aries* doth fall the number ariſing from the degree Orient, or of the horoſcope, and the diſtance of the Sun from the Moon. In particular, in the firſt Houſe, the Head of the Dragon doth promiſe

honour

honour from Great persons; the Taile doth threaten the loss of an Ey; the place of Fortune promiseth good luck at gaming, bargaining and the like. Further, what Planet soever hath most testimonies of Fortitude, is thought to be the *Lord* or *Governour* of the *Theme*, or Nativity Figure. Thus, that is called *Lord of the Year*, which in a Figure Erected at the beginning of the Spring, is the strongest; unless it be that some collect Fortitudes from the Figures made at the beginning of each season of the Year, and also at the New-moons, and Full-moons nearest to them. Thus he is called *Lord of the Geniture*, which in like manner is strongest in the Natalitious Theme: though some desume it otherwise. But that Planet which hath more testimonies of Fortitude in the Signe beginning each House; He (*O* wonderfull!) is called οἰκοδεσπότης *Lord of that House*: that which hath them in the degree beginning the House, is called *Dispositor Domus*, Steward of the House, in Arabick, *Almuten*. And thus we often hear of the *Lord of the Ascendent*, or *Horoscope*; which according to his various habitations, is supposed to do various strange feats. I omitt the dominions of the Planets upon the several Hours of the Day; upon the several Ages of Men; upon particular States or conditions of life; as when *Saturn* is made overseer of Husbandry, *Jupiter* president of Policy, *Mars* of Warfare, the *Sun* of Honours, *Venus* of Love-matters, *Mercury* of Merchandise and Theeving, the *Moon* of Travelling &c. Because in truth, I fear you may be as weary in reading, as I am in writing so tedious a list of whimzies: and yet I must beseech your Patience a little longer, while I look into these spatious Nothings, called Planetary Houses.

Chap. VIII.

Their suppositions concerning the Celestial Houses.

HEre you may behold our Syderial Quartermasters dividing the whole Heaven into twelve portions, or Cantons (but they call them Houses) by the help of six Circles, which mutually intersect each other in two opposite points, and particularly intercept the twelve parts of the Zodiack. And in order to this, their first care is, that that part of the Zodiack, and so of the House should be called the First, which is yet wholly under the Horizon, and beginning to rise above it; that the second house which is next to that beneath the Earth; that the Third, which succeeds the second, and so forward till they come to the Twelfth. But here is a great unhappiness, they do not all agree about the points of those intersections and portions of the Zodiacks. For some will have the imagined Circles to intersect each other in the Poles of the Zodiack; others in the Poles of the Equator; and others in the mutual sections of the Horizon and Meridian.

They who pitch upon the Poles of the Zodiack either divide the Zodiack into 12. parts exactly equal; or distribute the opposite Semi-diurnal, and Semi-nocturnal Arches into three equal parts. The First of these two wayes seems most ancient, and was approved of by the *Chaldeans*, as may be collected from *Empiricus*: the same also *Ptolomy* insinuateth, when he treats *de Apheliciis*; *Julius Firmicus* followeth it; the *Arabians* do not recede from it; and among the *Neotericks*, *Schonerus*

rus and *Cardan* chiefly defend it: and it is commonly called, *Modus æqualis*. The Latter is generally ascribed to *Porphyrius*; and *Gauricus* defends it; and *Sceliger* attesteth that it is in use among the *Indians*; but with a diminution of eight degrees, as well in the beginnings of the Houses, as in the places of the Planets.

They who fix upon the Poles of the *World*, or *Equator*, referr the Semi-diurnal and Semi-nocturnal Arches of the Zodiack to the Equator, which they cantonize into 12. equal parts, each of the Quadrants thereof which are intercepted betwixt the Meridian and Horizon, being again distributed into three equal parts. And this way was pursued by the Author of *Alcabitzij*, and by him, who wrote Commentaries thereupon, *Ioh. à Saxonia*.

Lastly, they who choose the mutual sections of the *Horizon* and *Meridian*, either divide the Equator into 12. equal parts, and so distinguish unequally the Zodiack intercepted (for only the opposite Diurnal and Nocturnal parts will be equal among themselves according to this partition) or divide the First Verticle Circle for the Equator, and so the Zodiack is distributed with the like inequality. Nevertheless this way hath pleased *Campanus*, and *Gazulus*: but that the former by cutting the Equator pleased *Ptolomy* may be collected out of his Third Book, and out of the Paraphrase of *Proclus* upon his Fourth: *Johannes a Saxonia* fathers it upon *Abraham Aben-Ezra*: and *Regiomontanus* embracing it, and calling it the *Rational* way brought it most into request of all others.

Now the Disposition of the Houses, though it be accommodated to the prognostication of changes of weather, and other Events; yet because the Astrologers main aim and scope is the Prognostication of such things

as happen to Men; therefore in the Naming of the Houſes have they had reſpect chiefly to *Human Events*. Hence the Firſt Houſe (named the Aſcendent and Horoſcope) is called the Houſe of Life, of Complexion, and Corporeal Accidents: the Second (or Infernal Gate) is the Houſe of Wealth, to be acquired by ones own induſtry: the Third (named Dea, or the Goddeſs) the Houſe of Brothers, and ſhort journeys: the Fourth (*Imum Cæli*, the loweſt of Heaven, and Pitt of the Planets) the Houſe of Parentage and Patrimony: the Firſt (Good Fortune) the Houſe of Children: the Sixth (Evil Fortune) the Houſe of Infirmities, Diſeaſes, Servants, and little Animals: the Seventh (the Setting) the Houſe of Marriage, Buying, Selling, Conditions of Enemies: the Eighth the Beginning of Death, and ſlow Animals) the Houſe of Death, Labours, and hidden Treaſures: the Ninth (*Deus* and *Monomoeria*) the Houſe of Religion, Dreams, and long Journeys: the Tenth (*medium Cæli*) the Houſe of Dignities, and Condition of life: the Eleventh (Good Demon) the Houſe of Friends, and advantages by Friend-ſhip: the Twelfth (Evil Demon) the Houſe of Enemies, impriſonment, fidelity of Servants, and great Animals. *Riſum teneatis?*

I omitt to take notice, how the Firſt, Fourth, Seventh, and Tenth Houſes are commonly called *Cardines*, *Angles*, and in Greek κέντρα: the other Four, Succedent in Greek ἐπαναφοραί; and the Four remaining Cadent, ἀποκλίματα. I omitt alſo, that the firſt Three are called the Northern, *the Winter old-aged, and Phlegmatick Quarter*: the ſecond Three, *the Occidental, Autumnal, virile, Melancholick Quarter*: the next Three, the *Meridional, Summer, Youthfull, cholerick Quarter*: the

Three laſt, the *Oriental, Vernal, Childiſh, Sanguine quarter.* I omitt alſo the *Colours* with which they in their Houſes; the firſt White; the ſecond Green; third Saffron coloured: with other wild Romances leſs to be recited. And this I think enough to advance your admiration of their impudence, above your ghter at their Folly.

Chap. IX.

eir Chimeras of the 12. Signes *in the Zodiack, and their* Virtues, *derided.*

THeſe things I thought good to rehearſe, becauſe they are the General Fundaments, and as it were Firſt Principles, upon which all Aſtrologers Prædictions depend. Nor need I ſpend much time in Refuting them; ſince to have heard bare relation of them, is ſufficient for every rational ſober perſon to detect; not only how Uncertain, but how Vain and Ridiculous they are. For who doth after all this Canting, plainly perceive, that all thoſe damentals are meer Fictions, invented either at plea- and by chance, or upon very little and moſt vain aſions? Certainly, this one conſideration ſeems ſuffi- t to argue, that if we lived among our Antæci, or tipodes, this whole device or Machination would be ned topſy turvy: for then the quite contrary to their ory in all points, would come to be aſcerted, or the ole Art abandoned. And if we place our ſelves at Equator, or in the middle of the Tortid Zone; then er both wayes, or neither, or mixtly all their ſup-

poſitions

positions must be accepted: and if so, what can be m
confused? If we seat our selves under the Poles; pray, wh
an Astrology shall we have, where no part is Ori
no part Occident; where the State of the Fixt Stars
of the Zodiack is alwayes the same; where *Sat*
shall Rise or Set but once in 30. Years and all the o
Planets in like manner, according to their several cou
and motions? And if we stand in those Regions, wh
are in respect of us toward the Equator, and Antæci
toward the Poles how shall this whole Astrol
consist, which on one part will be so changed by degr
as at length to become quite contrary to what it is r
or on another part, will by little and little so Vanish
at length to become none at all? Is it not hence of
evitable necessity that every particular Climate and
sition of the Sphear ought to have a particular Astr
gy; that there can be no General one; and that tho
we should allow the *Chaldeans*, or *Egyptians* to h
had Astrological Principles of some certainty, yet th
cannot be of use in other Countryes? How could
Babylonians, over whose heads the Sky alwaies co
veth its clearenes and serenity; how could the *Egy*
ans, who are scarce ever acquainted with Clouds
Rain; how could These (I say) make Observations
to yeeld Rules for the prediction of those Rains,
all that turbulency and inconstancy of weather, to wh
our Cloudy Countries are commonly subject?

But the truth is, They did not make any such Ob
vations at all; since it is manifest, that not the h
dredth part of those things we have touched upon, ar
be observed in Nature. For though we do gener
suppose such things as the Four Elements, here belo

who was ever ſo Strong-ſighted as looking up to
ven, to diſcern a twelfth part thereof to be Fiery,
two others Circumſtant about it, the one Watery,
other Earthy? or hath that Man any brains, think
, who can beleeve any ſuch thing obſervable? Who
be perſwaded that *Aries* is Fiery, when the great-
Rains commonly are under that *Signe*: and that
cer is Watery, under which are the greateſt heats?
ſince it is a meer imagination of men, that there are
e Signes Human, and others Beſtial; how come we
iſcern which of them are of a milder, and which of
alvage nature? Likewiſe, becauſe ſome perſons of
fanſies have imagined ſome Signes to be Barren,
irgo; others fruitfull, as *Piſces*: do we therefore
w what thoſe contribute toward ſterility, what theſe
rtility of iſſue? Nor can they excuſe themſelves by
ng that thoſe Figures were not invented but upon
uent Obſervations of their Effects, as I ſhall hereafter
e expreſly declare. In the mean time, I demand
hem, why *Aries* ſhould be a Diurnal Signe, and
rus a Nocturnal? Is it becauſe *Taurus* is obſerved
r more frequently, or more continuedly to remain
r the Earth, than *Aries*? Or why ſhould the one
Maſculine, the other Feminine? If ſo be it were
uſite to joyn a Feminine Signe to each Maſculine,
certainly *Aries* ought to have had a Yew to ac-
pany him, and *Taurus* a Cow to attend him; but
a Bull placed next to a Ram. Methinks, it is ſome-
t abſurd to imagine the Ram to be more Maſculine
the Bull, which doubtleſs is the hotter and ſtronger
ſt of the two.

What ſhall we ſay of the placing the Planets in the
Signes,

Signes, as in their proper mansion Houses? Do not
Planets run through all the Signes indifferently,
make their Stations and Apogea's in all parts of the
diack? Do not the Sun and Moon deserve as m
honour in the Ethereal Republick, as the rest of the
nets? If so, why have they but one single Palace ap
assigned to them, when each of the others hath t
But the reason (forsooth) is that otherwise the num
of seven could not have been accommodated to
number of twelve. well, let that be granted; yet t
is some indecorum in the assignement. For if the
in respect of its vehement heat, was consigned to dw
Leo; why was not *Mars*, to whom they allow so
a share of heat, placed next? Why was not the M
the Queen of moisture consigned to remain in *Aqu*
since He is chiefly opposed to *Leo*, and it is reasonab
conceive, that the Moon was created in opposition t
Sun? And it is the Astrologers conceipt, that the
nets hold and delight in their Houses, by no other
but that of their being at first Created in them.
here I cannot but observe, how skilfull an Astron
Firmicus hath shewn himself, when in the Theme o
World, according to those Divine Men, he both pl
the Sun in the 15th degree of *Leo*; and let *Venus* i
15th degree of *Libra*, as if it were possible for Her
to be, by the space of two whole Signes, absent f
the Sun.

As for their *Exaltations*; it is very strange
what ardency our Astrologers have embraced what
had heard of the highest *Absides* of the Planets;
yet now, those *Absides* being changed, they nevertheless
still retain the same Exaltations. Why do they no

appoint them to receive their Exaltations in their Houſes? Can they any where elſe provide them more illuſtrious and ſublime throne? If *Mars* muſt his Exaltation in the Houſe of *Saturn*, why ſhould *Saturn* have his in the Houſe of *Mars*, rather then at of *Venus*? What hath a Maleſical Planet to do e Houſe of a Benefical? The ſame may be ſaid of *Triplicity*; for what community can *Venus* have *Capricorn*, an Earthly dull Signe, and in which *rn* hath his Houſe, and *Mars* his Exaltation? A-, what relation hath *Mars* with *Piſces*; a Watery e, and in which *Jupiter* hath his Houſe, and *Venus* Exaltation? What ſhall I ſay of their *Decades of rees*? If all *Aries* be the Houſe of *Mars*, is it not ſtice to detract from him two third parts of it, by di-ng the ſame into Tens? And is it not injuſtice to ſh *Mercury* quite from his Houſe, while one third of it is uſurped by *Jupiter*, another by *Mars*, and laſt by the Sun? What ſhall I ſay of their Fines, or nds, which after the ſame manner leave the leaſt of the Houſes to be poſſeſſed by the right owners hem; when the Builders of them fall together by ears here below about them, as about ſome weighty difficult matter in diſpute? What of their *Mono-ie*, which ſome Aſtrologers cannot hold without ghing at themſelves for it? Is any thing more ridi-ous, than to appoint particular Signes to be Preſidents r particular *Provinces*, and *Cities*? Indeed if the vens ſtood ſtill, there might be ſome ſlender pretence the ſubjection of Countries to ſuch Signes, as were ctly over them; but ſince the Sphears are continu-moving, with what reaſon can that be imagined?

Eſpecially

Eſpecially ſince in the allotment the Dominions ar
choſen according to parallels, ſo that the places t
governed might be lookt upon with an equal aſpe
as it were by leaping from diſtant Parallels, and w
confuſedly toward the South and North; neer re
coherent, interrupted, and however it chances wi
order. I confeſs, I cannot but ſmile to think, how
they have aſſigned a whole Kingdome or Countr
the ſoveraignty of ſome one *Signe*, they yet referr
ticular Cities therein, to the preſidency of other *Si*
and ſuch as are remote from the Signe, firſt made
Paramont thereof. Nor can I ſuppreſs the Riſi
my ſpleen, when I conſider the dominion of the *S*
over the ſeveral parts of Mans body. For why ſh
Aries be Governour of the Head, rather then *Ga*
or *Cancer*, that are the higheſt Signes of all? W
ſhould *Piſces* rule the feet of others, when they
no feet themſelves? Why ſhould *Piſces* that are
to *Aries*, be appointed to preſide over a part ſo re
from the Head? Again nothing can be more wild
abſurd, than to conſtitute the Signes Lords of ſe
Years; as if they Ruled ſucceſſively, and the Go
ment of one Signe being expired with the Year,
Scepter were to be ſurrendred to the next ſucceſſor,
ſett time, and then each Governor remain idle for
ſpace of eleven Years together.

To conclude; what ſhall we think of that poo
fuge of our Aſtrologers, when having obſerved, tha
Aſterisms have removed themſelves from their an
places, they tranſferr the virtues formerly attribute
the ſame, to the 12. parts of the firſt moveable Hea
were not thoſe virtues aſſigned at firſt formally, and

— co

rding to the conceived nature of each particular Aſte-
ſme? Had the Heaven been ἀναστρον, *Star-leſs*; d-
u conceive that the Ancients would nevertheleſs hav-
named the twelve parts of the Zodiack, as they d-
reſpect of the Aſteriſmes; and have endowed them
ith the ſame virtues? Nor can you ſay, that their vi-
es were then obſerved, when the Aſteriſmes were ea-
e in its proper twelfth part of the Zodiack; and th-
oſe virtues were attributed to the Aſteriſmes, which
ght belonged to the twelve parts of the Zodiack. F-
ce the Aſteriſmes were in the twelve parts that be-
eir names only two thouſand Years ago; be-
t time, the Aſteriſme of *Aries* was in the place
ſces, *Leo* in the place of *Cancer*, and ſo of the re-
d then no ſuch thing could be Obſerved in the (be-
ſed) moiſt parts of the Zodiack, that would be
eable to Fiery Aſteriſmes, by which they w-
ſſeſſed, and from which the twelve parts, that w-
erward poſſeſſed by them, were accounted and
ed Fiery. And thus much in juſt deriſion of Aſtro-
rs conceipts of the 12. Signes.

Chap. X.

Their Attributes of the Planets, *deſtroyed.*

AS for the ſuppoſed *Nature* and *Virtues* of the *Planets*; however ſomthing in that kind may from what we formerly granted, inferred of the Moon; yet how we ſhould come to determine the veral natures of the other Five Planets, I profeſs to learn. In particular, becauſe *Mars* appe-

Re-

reddiſh; may we therefore conclude that he is a Burn
ing, ſcortching Planet? *Saturn*, becauſe pale; Is h
therefore Cooling? O this would be an admirab
Conſequence, if a Carbuncle would but burn, and Lin
cool the hand that toucheth it! As if all things, th
look reddiſh, muſt of neceſſity be Fiery; and all th
look pale or whitiſh, be Cold as Snow. But if *Ma*
be ſo ſcortching, why are not we ſenſible of his heat
the middle of Winter and eſpecially when he is Ac
nycal? Why do we not feel the Cold of *Saturn*,
the middeſt of Summer? Is it becauſe there are oth
more opportune times for us to experiment their v
tues? Or how can we diſtinguiſh and ſay, that ſuch
degree of heat doth proceed from *Mars*, not from t
Sun? And ſuch a degree of Cold from *Saturn*,
from ſome other cauſe. But let us grant that *Mar*
Hot, and *Saturn* Cold; and will it then follow, t
they are ſuch Maſefical and deſtructive Planets, as t
no Child is born, whom they do not, during their
rannous influence, invade with their poiſoned dar
Methinks, it were more reaſonable to beleeve, t
Mars doth comfort and cheriſh us with his heat; a
Saturn refreſh us with his cooling influence.

The ſame may be ſaid of *Jupiter* and *Venus*; o
it is ſomewhat more tollerable, that Aſtrologers im
gine them to be Good and Kindly Planets. But o
that they would not run out into Extremes! For wh
they come to this, that nothing of good and happi
befalls man, but by the diſpenſation and favour of th
Planets: is any thing imaginable more fabulous, m
prophane? It is ſomwhat ſtrange that extolling
unknown beneficence of theſe Planets; they bluſh

in the mean time to be ungratefull to the *Sun*, whose soveraigne benefits are dayly proclaimed through the whole World.

For *Mercury*, I cannot much wonder his attributes are so few and uncertain; considering he seldom renders himself conspicuous, and so they cannot discern what sex he is of. And here it is not worth the while, to rehearse all their fooleries, concerning the sexes of the Planets, and other the like extravagances.

Only I would enquire, how they come to know, that the Planets in their *own Houses*, have Five, not Four Testimonies of Fortitude: and in their *Exiles*, Five, not Four Testimonies of Debility? Why have they in their *Exaltations*, just Four not Five, nor three? And so of the rest. Have they measured with an Ell, or Weighed in the scales, the forces of the Planets in each Place of the Zodiack, that they dare pretend to Calculate them so Exactly; and according to the number of suffrages, to determine the fates of Mortals, and their affaires? We might insist upon these particulars more expresly, and especially upon the Fortitudes and debilities of *Accidental Dignities*: But that no man who considers them, can doubt that they are all gross and ridiculous Fictions, meer arbitrary inventions, having no ground either in Reason, or Observation.

We should likewise discourse of the Planetary *Aspects*, whose Energy is conceived to be almost omnipotent. And truly were it not manifest that the Five kinds of Aspects were transfered upon all the Planets, from the five principal Phases of the Moon, there would be matter for our admiration: but there can be no other cause given of that determinate number. For why should

not there be many more sorts of Aspects? Are there any degrees in the Zodiack in which the Planets have not some special habitude, or position among themselves, in which they are idle, un-active, and ejaculate no rayes from their bodies? Will they have that number of degrees which is an *Aliquotal* part of the Zodiacks? We allow it them *Gratis*. But besides a Diametre of an hundred and eighty; a *Trigone* of an hundred and twenty; a *Tetragone*, of ninety; an *Hexagone*, of sixty; are there not also a *Pentagone*, of seventy two; an *Octagone*, of forty five; an *Enneagone*, of forty; a *Decagone*, of thirty six; a *Dodecagone* of thirty; a *Pentakoodecagone*, of twenty four degrees? &c. But they demand whole Signes which may arise to the equal number of Twelve. Well, grant them that also. And will not a *Dodecagone*, or one Signe, do that? Perhaps the buisinels is two minute; And is not a *Conjunction* *Platical* much more minute? Or do they not call it an *Oppression* of a Planet, when one Planet is intercepted by evill Planets, distant from it by one Signe, on each side?

In this place, I might enumerate how many sorts of new Aspects have been, not long since added to the former List, by *Kepler*; as a *Biquintile*, or one of two Fifths, *i. e.* of an hundred forty and four degrees; a *Tridecile*, or of three Tens, *i. e.* an hundred and eight &c. But it will be more usefull for us to discover what induced Astrologers to make some Aspects *Benifical* and other some *Malefical*; which is a profound Mystery, and worthy your notice. Because forsooth we signify benevolence to a person, when we look upon him *Sextily*, or very *Obliquely*; and malevolence or Spight when

when we behold him *Quadrately*, or *crookedly*, *Torvo Aspectu*, as we say: and expres anger or indignation; when we fix our eyes upon a man Diametraly, or in opposition to him (all which Anatomists declare, when they shew and read upon the Muscles moving the eyes) therefore our subtile Astrologers, transferring the names of these our Aspects upon the Planets, have also given them the Passions, which we express in our eyes; and (what is most admirable) not in respect of the Planets beholding each other, but of man, in whom that passion should be expressed. It is an argument, that they held a Conjunction to be indifferent; in asmuch as it respondeth to no Aspect in us, but to our closing our eyes, by which we signify nothing, or very obscurely at most. And indeed, who would imagine, that a Planet, which is Good in a Sextile aspect, should not, while it proceeds toward a Trine (in which it is yet better) rather continually encrease its goodness, than put on so great malignity, in the middle of its progress? Who can conceive, that *Venus* and *Jupiter* should in a Trine have five Testimonies of Fortitude; in a sextile, Four; in the intermediate Quartile, none at all? Certainly, if the Planets act any thing at all, they should seem to act it continually; and though perhaps their activity may be somtimes more, somtimes less powerfull: yet I see no reason, why that activity should be somtimes changed to a quite contrary, and somtimes be none at all? I am unwilling to trouble my self with subjoyning any thing concerning those rare Effects, which the Planets are supposed to cause in their own Houses; for what can be more ridiculous than those supposed *Rejoycings*, and *Decrees* among them; especially when They

call in to the buisiness, those imaginary points, the Head and Tale of the Dragon, and that point of *Fortune*, which whoever first introduced, hath given us occasion to doubt, whether he was in his right witts, or not. But they could not conveniently imagine many Heads, where the Decrees were to be so often varied.

Chap. XI.

The Celestial Houses *demolished.*

TO blow up those Twelve Glorious *Mansions* of the Planets, to which our Astrologers impute such wonderfull Efficacy and power over even whole Cities, with their inhabitants here below; let us consider.

First, that the Division of the Heavens into Twelve parts, rather than into eight, ten, sixten, twenty, or any other number; is meerly Arbitrary: nor can they give any Reason for it at all. For though that number admitteth of more Quotal parts, than any other neer it, above or below; yet this hath no relations to the nature, or variety of the parts of a Circle: the number Sixty having far more Quotal Parts; and that of six being more naturally convenient for the division of a Circle, in respect of the accommodation of its Radius.

Secondly, would not the Distinction of the Houses be more artificially made by certain Circles Parallel to the Horizon, or at least by such as might intersect each other in the Vertical and opposite points? Since each Star doth either not act at all, or is in-observable, while under the Horizon; doth not reason require, that if it have any

any activity at all, it should exercise the same chiefly while it is above the Horizon; and that so much the more effectually, by how much the higher, or neerer to the Vertical point it ascends. But they will have forsooth, that the Stars in the Zodiack do display their virtues aswell below, as above, the Horizon; and therefore that the division of Houses is fitly made by Circles, which divide the Zodiack into twelve parts. We grant them this; but why then do not all of them agree in the intersection of these Circles in the Poles of the Zodiack? And why do not all divide the Zodiack in the same places of it? Is not that part of the Zodiack made one House by some, which by others is made another?

Thirdly, why must the First House be that part of the Zodiack, which is yet wholly under the Earth, rather than that which is wholly above it? Ought not one half of it at least to be already risen above the Horizon, that so the half of that which is called *Medium Cæli*, might be toward the West? I do not stand to object, that the *Medium Cæli*, or house in which the Sun is, ought rather to have made the First house; since the Energy of the Sun is much more manifest than that of any other of the Planets: but I demand, how it comes to pass, that that House, which is yet wholly beneath the Earth, should be more efficacious to life, than that which is risen above it. And if that house, whatsoever it be, which begins to rise, be the House of Life; why should not that, which begins to set, be the house of Death? Why is the Eighth House so destructive to Mankind, above the rest? Whence hath it such malice and malignant virtue to us poor Mortals?

But we shall do better to enquire, from *whence in*

the general, these Houses come to have their particular virtues? Is it from the *Moveable Heavens*? Then why should the same part of Heaven, which is happy and benigne in one House, become unhappy and maligne in others? Is it from the particular Place, or Space? Then how can meer Dimensions be endowed with such and so great force of activity? Nor can They excuse themselves by urging, that it is not the Houses themselves, but the Planets inhabiting them, which work such wonders. For since they suppose, that a Planet which is Good and propitious in its own nature, doth become Evil and destructive in an ill House; we must demand again, whence comes that Malice, wherewith the good Planet is so strongly infected, as to change its own benevolent native influence, into a dangerous and Offensive? How can a man conceive, that *Jupiter* should dispence very great favours and happiness, while he is in the First House; and soon after dart all the plagues and mischiefs in the world upon our heads, when he comes to lodge in the second, which is contiguous to the First? That he should, in the tenth House, destine men to temporal Dignities; in the ninth, to *Ecclesiastical*: and yet when he quartereth in the eighth (lying betwixt them both) he should make men ignoble, base, mad, and the like? Moreover can we understand, why or how, when any infant is born, the Fates of his brethren should be written on the third House, of his Parents on the fourth, of his Children on the fifth, of his Wife on the seventh, of his Friends on the eleventh, and so of the rest? Can any thing be more manifest, than that all this accommodation of several Houses to mens several Relations and Interests, is

wholly

wholly *Fictitious* and *Arbitrary*? I will not dissemble; truely that man had no very dull nor unpleasant Fansy, who first made the Planets provide stables for Beasts, in the Heavens; and take care of Greater Cattel, in the twelfth out-house, and of smaler, in the sixth. Nor was his Imagination less active, who would have longer journeys made in the ninth stage, and shorter in the third. It is not many years since the famous *Morinus*, in a little Book, intituled *Domorum Cabbala detecta*, according to his great ingennuity, invented Four things, and made them presidents chiefly over the four *Cardines*, *viz*. *Life* over the *Horoscope*; *Good* over the *Medium Cali*; *Love*, over the West; *Passion*, over the *Imum Cali*: and then proceeding through *Trine Aspects*, and that by retrogradation, He will have a threefold Life in Himself, in God, in Sons, to be found in the First, Ninth and Fifth Houses: a Threefold Good, Immaterial, Material Animate, Material Inanimate, in the Tenth, Sixth, and Second: a Threefold Love, of Wife, Bretheren, Friends, in the Seventh, Eleventh, and Third: a Threefold Passion, from Parents, Enemies, Death, in the Fourth, Twelfth, and Eighth. And hereupon He conceived the Nature and distribution of the Houses to be most happily established. But by his Favour, however the whole buisiness seems subtilely disputed; yet untill he shall have more fully explained the matter, in his *Gallica Astrologia*, we must suspend our assent to his nice Theory, because He hath assumed most of his positions *Gratis*, without probation. As in particular, why only those Four things, and neither more nor fewer? And why that Division of them into Three members, not more, nor less? Besides may we not

enquire, why Life in God, or God himself, in whom all things live, should be confined rather to the Ninth House, than to the First, than to all, than to none? Why if Life in God be made one member of the triple division, is not Life in the Sun made the second, and Life in our Parents the third? Why is not the House of Parents accounted, if not in the Trine of Life, yet at least in that of Love: and why not conjoyned with any thing, rather than with Enemies and Death? And other the like incongruities, which to avoid prolixity, I omitt to mention. It may suffice, that since our *Morinus* professeth that other Astrologers, and particularly *Ptolomie* himself, by reason of their ignorance of this *Cabbal*, prepostrously made use of aswell the *Horoscope*, as the rest of the Houses: it is to be feared, least sober men may from thence argue the Vanity and uncertainty of the whole Art; forasmuch as it containeth no one fundamental, which is not disallowed of and impugned by some one or more of the Professors themselves, and so can afford no one conclusion certain and ratified. Certainly, both *Ptolomie* himself makes the judgements concerning Children, Servants, Infirmities &c. from other Houses, than the rest of Astrologers usually do: and *Manilius*, when he describeth *Altha*, or Events, subverteth the whole reason and signification of the Houses Vulgarly admitted; beginning the series or order of them, not from the *Horoscope*, but from the Lot of Fortune, which is as far distant from the *Horoscope*, as the Sun is from the Moon: and advancing to the Consequent Signes, when the Nativity or Conception is in the Day, to the Antecedent, when it is in the Night. But it is wearisome even to think of remembring, or refuting

more

e of theſe Trifles, Abſurdities, and Contradi-
ns.

Chap. XII.

rological Predictions, concerning Changes of Weather, *uncertain.*

The Argument of our next Conſideration, muſt be thoſe poſitions of Aſtrologers which concern the Predictions of Changes of Weather. And theſe, indeed are almoſt infinite; ſo that all we l have time and patience to do, will be only to touch n ſome of their Capital Aſſumptions. Some they ver generally of the conſtitution of the Air, through whole Year; ſome of the conſtitution of the ſeveral arters, or Seaſons; and ſome of the temper of each y in the Year particularly.

For the Prædiction of the General Conſtitution of the through the whole Year, they erect either Four, or ht, or Twelve Celeſtial Figures; Four for the four ments wherein the Sun enters into *Aries, Cancer, Li-, Capricorn*; four for New, or Full Moon immedi-y preceding each of thoſe Entrances; and four for New, or Full Moon immediately ſubſequent: and n noting the places of each of the Planets, aſwell in ir Figure or Houſes, as in the Zodiack or Signes; they ect all the Fortitudes, and all the Debilities of all the nets; and taking thoſe whoſe Fortitudes are more n their Debilities, they regard that Planet, which ap-rs the ſtrongeſt of all, or which hath moſt Teſtimo-s of Fortitude, and make that Lord of the Year, con-joyning

joyning to him for a companion, that Planet, wh
hath the most Testimonies of Fortitude next after i
The Lord of the whole Year being thus elected;
cording to his supposed constitution, or as he is H
Cold, Moist, Dry, Benefical, Malifiical, &c. They g
judgement of the future constitution of the whole Ye
or of the predomination of Heat, Cold, Drynels, W
Thunder, Lightning, and Winds; as also of the wh
somnes or unwholsomnes of the Air; of the Plenty
scarcity of Corn, and other Fruits of the Earth,
the like.

For the Prediction of the Constitution of the Qu
ters, or Seasons of the Year; from three Figures of
Quarter, they collect likewise the Lord of each, acc
ing to the predominion of Fortitudes: and then
nounce what kind of Spring, what Summer, what A
tumn, what Winter is next to come, according to
qualities of their respective Lords. For *Mars* (for
ample) shall encrease the heat in Summer; miti
the cold in Winter; make the Spring rather Wa
then cold; and likewise the Autumn. *Saturn*
quite contrary; and so of the rest.

Lastly for the Prediction of the Weather each D
through the whole Year; They will have Four The
or Scheams to be erected for each moneth; one at
moment of the New-moon; one at that of the Full-mo
and one apeece at each of the Quarters: and then
lecting what Planet is Lord of a Quater of a mon
they Prognosticate the Temper of the Air aswell
that whole Quarter of the Moneth, as for each D
therein; according as the Dominion decayeth, or c
tinueth strong, respectively to that dominion which is
succ

ceed at the next Quarter, or as that is of a contrary, the same, or of a middle nature.

But because the Predictions taken from these predo- nions, are for the most part fallacious; therefore they l in other things also, which may impede the Effects erwise to succeed, and produce some contrary to them. r that I may not insist upon the notable variety of E- cts, which they will have to arise not only from seve- Stars of the Zodiack, according as they call some urnal, some Jovial, some Martial, &c. But also from Twelve Houses, and the several parts of them, hereof they make some to be of their own nature Ex- ers of Thunder, some Causers of Rain, some of Hail, me of Snow, some of North, some of South Winds, c. And thus you may observe, how they derive the iefest variety from the Aspects of the Planets, and ose places in which they are the while.

Now among these Aspects, the most powerfull for ange of weather, they make that called a Conjuncti- ; the next an Opposition; the next a Quartile; then Trine, and last (or least) of all, a *Sextile*. For they ill have the forces of every Planet to be corroborated y the additional forces not only of such other Planets are of like virtues, but also of indifferent ones; as on e other side, they will have the influence of each to be ated or mitigated by the influences of Contrary Pla- ts, according to their mutual Aspects: and in the eneral, that clear and wholesome Weather is signifi- d by a Trine or *Sextile*; foul and unwholesome, by a Quartile; indifferent, by a Conjunction, rather the one an the other, according to the condition of the Ruling lanet. As for their *Apertiones Portarum*, or Catar- racts,

racts, *i.e.* of great turbulency in the Air, by high wi great Rains, Thunder, showers, Hail stormes, &c. th they will have to be caused, not only when the Plan whose natures, and houses are opposite, or respect e other in an opposite, or Quartile aspect; but also, a chiefly, when the Moon leaving one Planet, or its asp is carried to another Planet, or its aspect, which is o posite thereto. For thus, when the Moon (for Exa ple) is carried from *Saturn* to the *Sun*, or contrariw from the *Sun* to *Saturn*; They will have dark We ther, Foggs, Mists; aboundance of showers and extre Colds to be engendred and portended. When the Mo marcheth from *Jupiter* to *Mercury*, or from *Merc* to *Jupiter*; then we must have high Winds, and espe ally from the North and East, as also Lightning, Thu der, and the like tempestuous Weather, &c.

In respect of the Places likewise, They make no sm difference. For if the Planets be Oriental and Dire and about the *Apogeum*; then must they signify D weather: if Occidental, Retrograde, and about t *Perigeum*; wett weather, *Mars* only excepted, who such times encreaseth Heat and Dryness. But our chief care must be to regard the Signes, in respect of the Tr plicities, or Trigons, in which the Planets are confi rated among themselves. For from thence, respecti to the aspects of the Planets made in them, there ens Fiery, Watery, &c. effects. But above all they c up a *Conjunction*; and so much the more, if it chan to be of those Planets which they call the *Great*, *Greatest*. For if such a Conjunction happen in Fie Signes, then it portends great and dangerous Conflagra tions: if in Watery then great Inundations: if in Ea th

then huge Earth-quakes: in Fiery, then fatal gues and Pestilences. And whereſoever it hapneth, if *urn* be predominant, it produceth great ſickneſſes, and tagions; if *Jupiter* be predominant, either no diſea- t all, or very gentle ones: if *Mars* rule, acute di- es. The like affections of the Air, They præſage n the Conjuctions of the inferior or leſſer Planets, and ſly if they are all conjoyned. For if they meet in tery Signes, then we muſt certainly expect deluges. l to prevent your wonder at this, though they derive Weather from the Sun, and three ſuperior Planets; decree Clouds from the three Inferior; and add, *Mars* ſomtimes of the ſuperior, doth cauſe rains, *Mercury* of the Inferior, ſerenity. For they take *rcury* for *Eolus*, who doth ſomtimes raiſe high nds and ſtormes, and ſomtimes blow them away a- , and ſweep the welkin, as with a broom. If he conjoyned with *Saturn*; then doubtleſs we ſhall be ubled with dark, rainy, and bluſtering winds: if h *Jupiter*; we have gentle and refreſhing guſts: if h *Mars*, parching and burning blaſts: if with the hott and unwholſome gales. I omitt, how they at- ute Hail to ſome Aſpects, Thunder to others, ſnow others, and the like: and how the Planets, as they neer the Fixt Stars, do mightily encreaſe their vir- s; (for when *Mars* paſſeth by the *Pleiades*, he doth eighten their watery forces, that woe be to us, for uges) and how they admitt the ſame effects, concer- g the Riſing and Setting of the Fixt Stars reſpective he Sun, all which are contained in the Tables and landars of the Ancients, as we have formerly obſer- ; with an infinite number of the like Extravagan- , whereof their Books are full. After

After this short accompt of the Grounds and M
ner of their erecting Prædictions of changes of wea
we might well spare any further discussion of them,
Vanity being obvious to every mans consideration,
how frivolously do they elect the Lord of the Ye
each Quarter of the Year, of each Quarter of
Moon? That designation of a number of Testim
of Fortitude and Debility being meerly Chimerical,
yet made the Signes by which they are guided in
Election. If there must be a Lord paramont a
the Planets, one would think the soveraignty shoul
long to the Sun; and in the next place to the Mo
not that it should be taken away from them, and
ferred upon *Mars*, *Mercury*, or any other, so as tha
respect of it, the power of the Sun and Moon mus
wholly diminished and obscured. But how can
very moment, wherein a Planet passeth by the C
of the Sun, or Equator, or either of the Tropicks
duce to the election of it for Lord? Are not t
Circles in the Heavens meerly imaginary, destitute
virtue; or if there be any virtue adscriptive to th
ought it not to be derived wholly from the Sun? A
doth not the Sun in its approach to, and recess from th
proceed on in one equal tenour, nor so vary his in
in them, as that it is not the same both before and
he hath passed them? Or if he doth vary his influ
not the tenour of his variation the same both before
after: so that from one punctual moment nothing
change can be inferred more from one particular
ment, than from any other precedent or consequent?
same likewise may be said of those moments, in wh
the Moon is in the points of Conjunction, or Oppos

those that are immediately precedent, or subsequent them. But what if no man can be certain of that precise moment, in which the Sun is in a Cardinal point Heaven? Sure I am, there are no *Tables* or *Ephemerides* so exact, as to teach that time within 6 hours, the 4th part of a Day. For though those composed *Tycho* come the nearest to truth, yet they are somwhat short of it, and we are confirmed that hitherto ne have ever been free from some exorbitancy or her, more or less: so that yet there never was a Celial Scheam erected, at the precise moment of the Suns ing in either of the Cardinal points, and so no experient could be made of this so magnified Dominion. For ppose the Calculators mistake no more than only two uts in the time; then what is ascribed to the First ouse, doth really belong to the Twelfth, or to the Second, betwixt which and the First, how great difference ey make, every man perceiveth. The same in proportion may be said of the uncertainty of the moment, when e Moon is in Conjunction with, or Opposition to the n; forasmuch as even the Eclipses observed do assure , that that moment is alwayes different from that hich not only the Ancients, but also the moderns *Ephemerides* prescribe.

And what if the true places of the Planets were never t exactly known, as we shall declare hereafter? So at a Planet doth not deserve that Dominion, which is ven to it, in respect of the Testimonies of Fortitude, at do not belong to it, when it is absent from that ace, upon the supposition of which it had them assigned. gain, what if those things we have discovered of the lanets, and their motions, be such as require a new Theory

Theory and new precepts concerning them and the periods, different, if not contrary to those that ha hitherto been excogitated and delivered? For if t Moon, according as she is encreased or diminished light, acquireth various degrees of Fortitude and De lity, and causeth various effects: must we not allow t same also to *Venus*, which likewise hath the same Va ety of Phases, as the Moon? If the Earth suffer so m of alteration from the various aspects of the Moon; n fit that *Jupiter* should suffer some alteration from aspects of his proper Moons, which as they are mor number, so are they swifter in their motions, and oft changed in their configurations? And according this alteration, is it not reasonable to conceive, t *Jupiter* becomes stronger or weaker, as to his act upon inferior bodies? May not the same be said *Saturn*, in respect of his *Ansula*? And are not th his *Ansulæ*, and also the *Jovial Moons* to be numb among the Planets, which in respect of the Earth disp their particular virtues, and so may have their vari Testimonies of Fortitude and Debility, and thereby sta Candidates for the honour of the supreme Domini when it comes to their turn, aswell as any of the re But why do I dwell thus long upon this subject, wh common Experience convinceth the Dominions supp sed, to be meer Dreams? As also are all the migh Attributes not only of the *Dodecatemoria*, or twe Divisions of the First Moveable Heaven, (than whi Vanity it self is not more Vain) but also of the Asterism and Stars themselves, which they will have to a according as each doth resemble such or such a Pla in colour. For who could ever experimentally tell, th

the Heart of *Scorpio* doth heat and dry; since no Star is in colour more like *Mars*? And why should the Ey of *Taurus*, which is one of the *Hyades*, and the chiefest among them, cool and moysten; since that also comes as near the redness of *Mars*, as the Heart of *Scorpio*? Why was not the Dog-star, conceived to be the cause of the greatest heats in Summer, rather accounted Martial?

. Of their Aspects I add nothing; because look how much authority and faith our Astrologers conferr upon them, so much doth dayly Experience detract from them. For in vaine doe they recurr to the signes and Triplicities; in vain do they alleadge their Conjunctions, when the Events nevertheless deceive them. It is memorable, what we read in Hittories, and indeed almost in all Books of the former Age; that when Astrologers, in respect of great Conjunctions, and some mean ones to happen in the watery signes, had Prædicted a General Deluge (forsooth) and so great calamities of men and beasts by water, as was never before heard of, and this to fall out in the moneth of *February*, in the year 1524. so that many, being terrified with this Prognostication, in *Spaine*, *France*, *Italy*, *Germany*, and other Parts of Europe, provided themselves of shipping, boats, Victuals and other necessaries for a long Voyage, and betook themselves to the topps of the highest mountains, in expectation of the Deluge fore-told: It fell out, that all that moneth of *February* was fair and clear, and more temperate than ordinary; as if Providence had ordained that exceeding serenity at that time, on purpose to refute and deride the vain Predictions of our *Star-prophets* for it is rare to see *February*, pass away without leaving

raines and cold behind it) which even *Cardan* and *Origanus* themselves could not dissemble their sorrow for, complaining that that judgment of a Deluge then to come, was given by *Stofler*, not without the irreparable disgrace of Astrology. Just such another Prognostication was that, which *Scaliger* reports, *in* (*Præfation. in Manil*) out of *Rigordus*, who wrote that the Astrologers had foretold so general a destrnction, by the violence of winds and tempest, because of a Conjunction of aswell the inferior as superior Planets, in *September MCLXXXVI.* there being an Eclips of the Sun on the 11 of the kalends of *May* immediately foregoing; as that many expected the Vniversal Dissolution of Nature then to come: and yet when all came to all, there was not so much as a storm ensued at the time Predicted: and the contrary event derided the skill of the Astrologers, and fooliſh credulity of those that beleived them. There was no cause why I should inferr these rare instances; considering that every daye experience doth sufficiently demonstrate the like fallacy; at least to such, as give themselves the satisfaction of observing the times, in which the Conventions of the Planets are set down in the Ephemerides. For, how many *Apertiones Portrarum* are there, not only in every year and moneth, but also in every week, nay day; and yet nevertheless are there not whole weeks, moneths, nay sometimes years too, in which no extraordinary changes of weather can be observed, but what are agreeable to the Season? And let them add as much as they please, the variety of situation in respect of the Sun, of the Eccentrick of the Epicycle; still there is nothing which they can prove by experience; or which may not be disprov[ed]

by

by contrary experience: ſo that their rules become plainly arbitrary, and the matter comes to paſs alike, whether you predict fair weather or rain, or winds, or calmes, unleſs it be that in winter commonly there is moſt wett, and in Summer moſt heat. But the Plowman may as eaſily divine of the weather, as our learned Aſtrologer with all his Books, Tables, and Celeſtial Figures or Scheams about him. *Schonerus* once obſerved, that as *Mars* was paſſing near the *Pleiades*, there fell down abonudant rain: but how often have we our ſelves obſerved that Planet travailing the ſame way, and yet not ſo much as a cloud to be ſeen in the sky for many days together both before and after? Ought he therfore inſtantly to ſet it down for a rule, that we ſhould always expect great rains when ever *Mars* was approaching the *Pleiades*? Or may not we, with more reaſon, inſtitute the quite contrary? Beſides, it is no unreaſonable queſtion, to demand of Aſtrologers, why *Mars* ſhould not rather repreſs and abate, than extimulate and heighten the watery influence of the *Pleiades*? And why ſhould not the *Moon*, and *Venus*, and *Mercury*, rather excite and encreaſe it? When yet we ſo frequently obſerve theſe Planets ariving at the *Pleiades*, when the Air is moſt ſerene, and no ſhowers ſucceed?

I add nothing likewiſe of the *Riſing and Setting of the Fixt Stars*, of which I have already ſaid enough; only I advertiſe, that ſince the *Teleſcope* hath diſcovered innumerable Stars in the Firmament, beſides thoſe formerly beheld by the naked ey: if there be any virtues to be aſcribed to the Stars, certainly it is requiſite we ſhould compoſe new Rules and precepts, according to which the newly diſcovered Stars may challenge to

themſelves thoſe Effects, that are fully attributed to others. Nor can it be *Objected*, that theſe *New-found Stars are too ſmal*; becauſe, ſince their multitude is incredible, and chiefly in all the *Galaxy*, or *Via Lactea*: it ſeems reaſonable, that their vaſt exceſs in number ſhould compenſate their defect in bigneſs: and though each one ſingly cannot have much of energy, yet all of them together may do well. Where we cannot but wonder, that the *Galaxy*, being ſo ſpacious and conſiderable a part in the Heavens, had never any particular Effects attributed to it; eſpecially when to the two ſmal Stars of *Cancer*, to the *Manger*, and other cloudy Stars (which yet are nothing but very ſmal aſſemblies of moſt minute Stars) great Effects have been imputed: and the *Via Lactea* conteins myriads of the like heaps of minute Stars, in all parts of it, and through the whole Zodiack.

Chap. XIII.

The Aſtrologers Plea, *and the* Anſwer *thereto.*

Here let us a while attend to the *Plea* of *Aſtrologers*, and hear what they can alledge in their Defence. Their principal Allegations are that the Rules and Placits of their Art, according to which they inſtitute their Predictions of weather were grounded upon long Obſervations: that the ſame are ſtill confirmed by many experiments: that among many predictions of the Ancients, that of *Thales* is very memorable, when foreknowing that there would be great Plenty of *Olives* the next year, he went and farmed all the *Olive yards* in *Miletum*, and *Chio*, before hand

hand, and so the Event answering his expectation, he thereby very much enriched himself: that if the Effects do not alwayes follow according to their divination, the fault is not to be imputed to the Art it self, but to the unskilfullness or negligence of the Artist: that since they subject the Stars, not to Fate, but to God, who can at pleasure change and avert Effects that would otherwise come to pass; when things do not succeed according to their presignifications, the blame doth not belong to Astrology: that all the objections made against them prove no more than this, that Astrology is only a Conjectural Art, as Physick, Rhetorick, and the Art of Navigation; not that it is no Art at all, or a meer Hariolation: that to contradict their Art, is injurious not only to the Heavenly bodies themselves, as if they were made in vain; but even to the Divine wisdom, as if either that had not made the Stars for the use of Man, or it had not endowed man with such sagacity as might serve to make him fore-see what good was to be hoped for, and what evil to be shunned: and finally, that it is down-right madness to referr these Effects either to Chance, or to any other Cause, but the Heavens; especially since though there may be inferior Causes admitted to conduce to the production of those Effects, yet those are only the instruments of the Heaven, which gives them their activity, and useth them as subordinate Agents. Now judge you, whether these be not weighty Considerations.

I *Return*, that they never have proved, nor ever will be able to prove, that the Rules or Institutes of their Predictions were founded upon long Observations: as well because those Times, from which both the *Chalde-*

ans, and *Egyptians* boast to have had their Observations, are altogether fabulous; as because the Ancient Astronomers were studious to know only the motions and courses of the Sun and Moon, in order to the prediction of Eclipses; but not at all of any other of the Planets as may be evinced from hence, that *Hipparchus* knew nothing of them sufficient to enable him to reduce their motions into Tables: and *Ptolomy* was the first, who from *Hipparchus* and his own Observations composed Tables of their several motions. Again, because the Places of the Planets in the Zodiack being then unknown; no man could observe what would be the Effect of each Planet being in the various places of the Zodiack; which their Placits suppose most falsly. Further because the *Chaldeans* manner of Observing, mentioned by *Empiricus*, doth sufficiently declare what kind of gross and imperfect Observations they made. Moreover, because the Fixt Stars constantly from their Creation moved from the West toward the East; but the *Chaldeans* were utterly ignorant of any such motion, and so could not observe and designe the places of either the Fixt, or Erratique Stars: because since all the more Antique Astronomers held all the Celestial motions to be Concentrical, and *Ptolomy* first observed them to be Eccentrical: it is manifest, how much knowledge they wanted, in order to their being able to observe, and define which were the true places of the Planets. And because aswell in respect of the special motion of the Fixt Stars to the East, as of the special and manifold wanderings of the Planets; the same Face or Constitution of the Heavens cannot again ever return: and therefore this or that change of weather once observed

ved to happen in such or such a position of the Heavens can never be again observed in the like position, so as to make it but probable, that the Placits of Astrologers were grounded upon repeated Observations. What they say, might indeed suffice, in case the position of some, and those the principal Stars, were the same: but only, when they are asked, why some mutation of weather doe's not respond to a prediction made from some certain position of the Heavens? They instantly recurr to the situation of some Stars, which is not the same it was with other Stars constituted in the same position. And certainly, since not only the Stars returning to the same situation of their operations; but others also that are in another situation; it is requisite that the action of those should be disturbed, and diversified, by the different action of these. Hence whereas they affirm, that their Rules are confirmed by frequent Experiments; that is, manifestly vain and false, even from this, that they are contradicted by as many, and more Experiments. We could attest, that the same hath often happened to us, that happened to *Joh. Picus*, who Observing the mutations of the Air for a whole Winter together, scarce found six or seven of an hundred and thirty daies, that agreed with the Predictions of Astrologers. And I pray, if any should cast Dice, and according to the chances set down; that such and such dayes we should have fair weather, and such and such foul; would not his predictions fall out to be verified upon 6 or 7. dayes in an hundred and thirty? So that as for Experiments, our Astrologers can never secure their Placits, by alleadging the certainty of them.

As for that famous Prediction of *Thales*; it is a wonder

der they do not take the same course to enrich themselves, by the presages of plentifull years; if they beleeve their Astrology to be no whit inferior to that, which they think *Thales* made use of. But, in troth, from all their frippery of rules they shall never be able to discribe a Position of the Heavens, that can inform them of the future fruitfulness of any sort of Trees, so as to encourage them to farm all the *Orchards* in the Country, for that year; or to lay a good wager that their Prediction shall be fulfilled, especially with a good Husbandman or Gardiner, who understands the nature of Fruit-trees much better than they. But is it not said, that *Thales* drew this Conjecture from Astrology? It is so indeed; but yet it is worthy our notice, what *Aristotle* tells us; that he had that fore-knowledge of an extraordinary plenty of *Olives* [ἐτι χειμῶν & ὄντιο] *Before winter was quite ended.* For he being addicted to the study of Nature, and maintaining Water to be the Material Principle of all things, had often observed what kinds of fruit grew most plentifully from much Water; and what from little: And there being Commonly much rain either in the beginning, or middle, or end of Winter; He might as easily fore-know at the end of that Winter, that there would ensue the next Summer an abundance of *Olives*, as I have seen some Husbandmen, who have fore-told the like plenty of the same fruit, not only from the Winter, or Autumne, but also from the Summer preceding, and this from the great raines that fell in that Summer. This likewise is worthy consideration, that when *Thales* would purge that part of *Philosophy*, which some had upbraided him withall, as useless, and nothing conducing to redress his poverty: he wisely contrived

trived to referr this experiment of his wiſedome to
t very part in Chief. Juſt as many in our dayes, who
ng that the Common people think the contemplation
Celeſtial matters to be unprofitable and Idle, as no
g availing to the Commodities of life; to confute
Vulgar error, and Vindicate themſelves from con-
pt, they cheriſh the common perſwaſion, that Aſtro-
ny conduceth to the prediction of Future Events.
d thus did that brave Man, *Keppler*, who ſaid, that
*oliſh Daughter was not to be deſpiſed, if by her gains
maintained her wiſe Mother:* intimating that Aſtro-
y, though degenerous, was not to be turned out of
ors, becauſe without her the Mother, Aſtronomy,
uld have fewer Favourers and ſupporters. It is well
own, that *Thales* was ſcoff't at for his ſtudy of Aſtro-
ny, not only by divers others, but even by his own
id; and ſo that his ſtudy was not in revolving Tables,
conſulting Ephemerides, but only in beholding the
rs, and Obſerving their motions: but our Aſtrolo-
s, when they make their predictions, have no regard
ll to the Stars (of which the greateſt part of them are
olly ignorant) but conſult only Ephemerides, and
rules ſet down in their Books. And whereas we
d, that he predicted an Eclipſe, it muſt be that he had
him the Obſervations of other Eclipſes made by
ers, and eſpecially the *Egyptians*, with whom he had
ne Converſation: but this argueth no more than that
buſineſs of the Ancients was chiefly to underſtand
motions of the Sun and Moon, in order to their
ognoſtication of Eclipſes; and that they had inveſti-
ted the motions of the other Planets, there remains no
morial at all, I add, that what *Ariſtotle* ſaith of
the

the imputation of this Prediction to *Thales*, in respect
his great sagacity and wisedom; ought so to be un
stood, as though the narration it self were utterly false
such was the fame of the mans wisedom, that he de
ved to have it beleeved of him. I my self have know
man, upon whom many notable predictions were fath
ed, of which indeed he never so much as dream't; a
this only because of the great skil he was thought
have in Astronomy, and that men would not admitt h
to lie poring all the Year long upon the Stars, to
purpose. And though He did solemnly disavow th
he had ever predicted any such thing, yet that did
more confirm and encrease the common report of
supposed Divinations, as if he declined the matter o
to avoid envy; so greedy of rumors and novelties
the Vulgar, and so industrious in forging and beleev
fopperies. But of *Thales* I have said enough.

As for their Plea, *that when Events disprove th
predictions, the fault is not of the Art it self, but of
Artists*: this is a subterfuge, and so poor a one, as t
it betrayeth the vanity and imposture of the very A
For they have patched up an Art of so many, and
various things, as that whatsoever the Event be, they h
still some rule or other to shew, according to which
Event observed may be thought to have come to pa
And grant that the contrary had happned; then th
have another rule in readiness, according to which th
fell out. And hereupon (forsooth) they become adm
rable, when after a thing is come to pass, they tell y
how it came so to pass; but before the Event, nothi
is safe, nor can they more certainly divine that a thi
will come to pass, than that the quite contrary w

com

ne to paſs. And *O* wonderfull! If when they
e divined poſitively, the thing predicted doth not en-
accordingly; they excuſe themſelves, and ſay that
y miſtook in their Calculations, and had a reſpect to
thing, when they ought to have had regard to ano-
r. And do not you think they would have run to
ſame excuſe, in caſe they had predicted the quite
trary, and that nevertheleſs had fallen out otherwiſe
n they had predicted? Wherefore, to ſpeake the
th, *the Artiſts* deſerve to be condemned for their
y credulity, and implicite embracing the dictates of
ir Art, as if they were ſacred and oraculous: and
e it ſelf to be exploded, in that it is compoſed of ſuch
biguous and uncertain Placits, as ſeem rather to
e been choſen by a Lottery, or caſting of Dice, than
judgement and Obſervation.

But nevertheleſs, it was diſcreetly done of ſome of
m (for I do not find them All to have ſo much piety
them) *to exempt the Stars from the juriſdiction of*
te, and to ſuppoſe them under the goverment only of
d, who made them: and yet when they pretend this
an excuſe and ſupport of a moſt vain and indeed
phane Art; I dare not ſay, they have done either
creetly or piouſly. For they make as if they were
tain, that ſuch an Effect would inevitably enſue, as
y have foretold; unleſs God by ſome ſpecial reſolve
his providence is pleaſed to avert it: as if it were bet-
that God ſhould be ſuppoſed to pervert the General
der of Cauſes and Effects, that his infinite wiſedom
dained and inſtituted from all Eternity; than that
ir fooliſh Aphoriſmes ſhould be ſuſpected of uncer-
inty and deceipt: and as if it were more reaſonable

to

to recurr to a miracle, than to confess the fallability their rules. And certainly, if any man can think refuge of theirs to be considerable; we not despair perswade him, that there can be no dream so wild absurd, that is not capable of defence from the s allegation.

Again, I cannot but allow them to be somwhat dest, when they confess *their Art to be only Conje ral*; and yet they may be accused of great Arroga when they boast it to be of equal certainty with Arts of Physick, Rhetorick, and Navigation. Fo these, Human prudence and industry so act their part that the proposed and desired End doth for the most follow thereupon; and when it doth so follow, Cause is not immanifest: But in Astrology meer *Ch* plays the whole game; and the Event fore-told d seldom or never follow; and when it doth follow, Cause is not altogether obscure and uncertain, and e man may give as good a Cause among sublunaries that Effect, as Astrologers do from the Stars; and Astrology is not so much a true Art, as a meer Lot or Guessing at randome. Nor am I in saying this, *jurious to those noble Creatures, the Stars*, whose and genuine virtues whatsoever they bee, I most ingly allow them; but it is injurious to them, to dis nour them with the imputation of such power and cacy, as is incompetent to them, and to make them ny times the instruments not only to Mens ruine, even to all their vicious inclinations, and deles villanies. Nor is it *Derogatory to the Divine wise which maketh nothing in vain, and may be conceive have had some respect unto Man, when it made*

of Heaven : but it is derogatory thereto, to ima- God to have an ey to those ridiculous purposes and , that men many times fooliſhly propoſe to them- s, and ſo to preſume of the certain knowledge of an Events, as if they had pried into the ſecret Coun- of Providence Divine. We deny not, but *God endowed the Stars*, as all the reſt of his Creatures, *ſome certain Virtues*; but we queſtion, whether ologers know what thoſe Virtues are; and whether Faculties, which they aſcribe to the Stars, be the e that God gave them, or others meerly imaginary. do we deny, that *God gave Man Sagacity or wiſe- of Mind, in order to his conjecture, what may be ficial, and what hurtfull to him in the Future*; but deny, that this Sagacity is any other but the chiefeſt of Moral prudence, or that we ought to conceive it conſiſt only in the skill of Aſtrology, as they will have As if when Men ſtood in doubt, what would be the ent of ſuch or ſuch an affair, they ought not to conſi- the Cauſes, Inſtruments, Circumſtances, and proba- ties of what they deſigne, and ſo to proceed to action, deſiſt accordingly: but only to have recourſe to papers of Aſtrologers, and there to enquire, whe- r or no, and how their enterpriſe ſhould ſucceed. Or f Aſtrologers, being to Sow their fields with this or at ſort of grain, would not rather take advice for the oſt opportune ſeaſon, from the experienced Plow-man, n from their *Almanſors*; and preferr the honeſt Sa- city of the clouted ſhoe, to that of their uncertain trology.

But they tell us, that it is *madneſs to referr to meer bance, fair Weather, Rain, Plenty, Scarcity, and the like*

like Effects; as if they had not their proper Cause Nature, or happened not by the disposition of Provi Divine. This you'l say, is much; and yet to say, those things happen by Chance, in respect of Mans norance, and of the prevision of Astrologers, I hop no madness at all; since it amounts to no more than that Man doth not understand their particular Ca nor their Connexion with the Effects; and therefore it cannot be foreknown, from whence or when they evene, and that it is by chance that Men foretell tha will, and when they will evene, since the truth is con ed no less from him, who doth adventure to pre them, than from him who doth not; nor after th Events have, or have not happned, at the time prefix can he who predicted them glory that he did it up any certain science, or he who did not predict them that he forbore upon the score of his skill in Divinati And hence is it, that he whose prediction comes to fulfilled by the Event, may (indeed) be accounted Happier, or more Lucky-man in his conjecture; b not a jot the more skilfull or Knowing, for it. Thi speak only of Astrologers; because Mariners, Plo men, and Shepheards, and others may, from the pa ness, or redness of the Moon, from *Halo's*, *Parasele Rain-bowes*, and the like *Meteorological* Signes, pr bably conjecture what weather there will be either t same day, or the next following, by reason of the fam liar connexion of such Events to such Causes: but o Astrologers, who glory that they are able to predict a sorts of weather on each Day of the Year; and that n only many hours, but many Dayes, Weeks, Moneth Years, and Ages before hand, can predict no such thing

becau

cause there is not the like familiar and manifest con-
tion betwixt the Causes and Events. Nor can they
ject, that their Calculations are very laborious and
ficult; for this when all is done, is nothing but with
at labour and pains to make a Calculation from some
ricate game on the Dice. For allow that fair wea-
r shall succeed upon such or such particular chance of
Dice; and foul weather upon another; and wind
n another: and then make your predictions of each
cording to the chances, and you shall find the business
ceed with as much certainty, as if you raised your
dictions from the Aphorismes and Calculations of
trologers. Nor is this a wonder, since I have heard
some Almanak-makers, who were famous for their
eather-wisedome, and yet they never used other art
make them by, than the Chances of a Die.

But they confidently demand, *whether there be in
ture any Cause, to which the changes of Weather
ght in probability to be referred, except only the Hea-
ns?* Whereas it is easily Answered, that the Hea-
ns indeed (or rather the Stars, and chiefly the Sun) are
General Causes of most of the mutations in the Air;
d yet besides them, there are other special and princi-
Causes among inferior bodies, to which it is to be
erred, that those mutations happen in this or that
ce, in this or that time, and in this or that manner,
her then otherwise; and not to the Heavens, which
thout them could not Cause any Effect or change at
: and that by the nature and activity of these inferior
uses it is that the Stars do attemper their influence, and
commodate their action. This considered, They do
to affirm, that *all sublunary Agents are no more but
meerly*

meerly the inſtruments of Superlunary; for in truth th
have ſpecial Virtues of their own, ſuch as are incom
tent to meer Inſtruments; and it is they, that rat
make uſe of the virtues of the Stars, as their inſtrume
Again, there are ſome certain Effects, to which no m
can ſay the Heavens do much conduce; ſuch as t
ſuddain eruptions of Flames and Fire, and Vapours e
ſed by them from ſubterraneous Waters; yea Me
themſelves, which though ſome have ſuppoſed to be g
nerated in the bowels of the Earth, by the ſpecial en
gy of the Sun; yet none have ever given an account
the true reaſon, or manner of that Generation; nor is
indeed conceivable how. True it is indeed, that t
warmth of the Sun doth cheriſh the body of the Ear
and ſo promote the fertility of the ſeeds therein conta
ed; but yet an External cheriſhing Cauſe doth not e
clude internal and more proper Cauſes from execut
their particular faculties. As for the Moon and the oth
Planets; if they may be admitted to act any thing up
the Earth, by the ſame reaſon the Earth may be co
ceived to re-act upon them: nor can the Earth be m
their Inſtrument, then they the Earths. The parts
the World mutually contribute their operations a
aſſiſtance each to other; foraſmuch as every part ha
its peculiar virtues, and in a ſpecial manner diſplaye
the ſame by its actions. I add, that it hath been gra
ed, that the Sun and Moon have their operations up
inferior bodies; and that they produce ſuch Effects,
may be fore-known, and fore-told: but not that the p
notion and prediction of thoſe Effects do belong more
Aſtrologers, than to the common People; ſince no m
is ignorant, that the Sun (for inſtance) doth produ
he

heat and serenity, more frequently than foul weather in the Summer. It hath been granted likewise, that other sydereal bodies, and chiefly the Planets have some influence and activity upon the Earth, in proportion to their tender light; but what the special activity of each Planet or Star in particular is, Astrologers are as much ignorant of, as the most illiterate Clown in the World. For as when a room is enlightned by a Flame, from which many smal sparks issue forth, no man can discern the particular light, which ariseth from each particular spark, the Air being promiscuously illumined by them all: so the Sun, Moon, and Stars acting promiscuously upon the Earth, by their several influences blended or confused together; it is impossible for any man to distinguish their several activities. But you'l say, *are the vertues of the Stars to be measured by the Greatness or smalness of their particular Lights?* And why not I pray? Will you have it to be measured by that of their Diametres, or of their Discuses? If so, though we should allow that each of the Fixt Stars is not less potent in it self, then either the Sun, or Moon, or any other of the Planets; must you not yet confess, that the Distance which doth diminish the light, and discuss aswell of the Fixt, as of the Erratique Stars, must in the same proportion diminish also their activity; so that the virtue of each Fixt Star, compared to the virtue of the Sun, and that of each Planet compared to that of the Moon, can be no more than the light of the one is to the light of the other, or the Discuss of one to the Discuss of the other. And this seems much more reasonable, than what Astrologers suppose, *viz.* that the virtues ascribed to the Planets are equal, if not superior to those

of the Sun and Moon. But (ſay they again) *whence come's that great variety of ſublunary Effects, if not from the various poſitions, and various influences of the Stars?* Why, I have already declared, that the variety of Effects among ſublunaries ariſeth from the variety of Cauſes among ſublunaries, as they are variouſly compared either among themſelves, or with others. To Day there ariſe vapours from this part of the Earth which elevated into the Air become condenſed into Clouds, and ſo fall down again in ſhowers. In the mean time the matter of them is exhauſted, or the heat by which they were evaporated groweth leſs at the ſame part of the Earth. And albeit by the continual action of ſome parts of the Earth upon others, the like matter be to be congeſted upon the ſame place, and new heat to ſucceed; yet that will not happen preciſely on the ſame day the next Year, but ſooner or later; and therefore it is no wonder, if it doth not prove wet weather the next Year, upon the ſame dayes, that it was wet weather this Year. And what I ſay of wet and dry Weather, may be applied alſo to all other changes of the Air; ſince by the ſame reaſon the matter of Winds Hot or Cold, as alſo of Thunder, Hail, Snow and the like, is not prepared in a readineſs in the ſame parts or places of the Earth, at the ſame times one Year that they were another. Which one would think to be a more probable Cauſe of the variety of weather, both as to times and places, than that imaginary variety of Aſtral influences, which Aſtrologers ſo much cry up.

If this be ſo (ſay Aſtrologers) then theſe Mutations cannot be prenoted or predicted, by any rules of Art. I confeſs they cannot, eſpecially long before; for other

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wiſe there are thoſe Signes, by which I allow that we may fore-ſee and fore-tell great changes of weather, when they are neer at hand. What then, *Muſt Aſtrology, noble and divine Aſtrology be vain and uſeleſs, and be able to make no probable Conjectures at all concerning the preciſe times of theſe Changes?* Yea truly, I think ſo; nor need I ſay more to juſtify that my opinion, than what I have ſaid already in this Chapter. But, *Were thoſe Laws made in vain, which allow of and tollerate the profeſſion of Aſtrology in thoſe matters, that concern Agriculture, Medicine, and Navigation?* For thoſe Laws, I conceive they are to be lookt upon, as many others, which provide for the tolleration of leſſer Evils, in order to the prevention of Greater: For becauſe the Mind of Man, being alwayes greedy of knowing things to come, is eaſily carried away with thoſe ſplendid perſwaſions, that Aſtrologers have contrived to allure and inveigle it to a beleif of their Art; therefore that they might avert mens minds from a too curious and ſollicitous inveſtigation of future Contingents, ſuch as the Arbitrary actions of men, fortuitous Events, dangers, calamities, the day and manner of death, and the like; from the prediction of which mens private lives, and the publike peace are commonly diſturbed; therefore (I ſay) was it, that the wiſe Law-makers, prohibiting this Fortune-telling part of Aſtrology, permitted the uſe of the other concerning Weather-conjectures, as that which might ſet bounds to, and in ſome ſort humour mans Curioſity, and occaſion leſs of diſturbance both in private, and publike. And this Licence might in the mean time ſeem to the people to be the more reaſonable and beneficial, while it carried the pretext of ſome true obſervati-

ons of the Riſing and Setting of the Stars, in cauſing Winds or Rains; of the Moon in the full, or wane, encreaſing, or decreaſing her light; for the moſt advantagious ſowing of Seeds, Setting, Graffing, removing of Plants and Trees, letting of Blood, Purging, Venery, Baths, and the like; of Tides of the Sea; of the pale Moon commonly preceding Rain, the red winds, the white fair weather, and the like Signes: which though they do not belong to Judicial Aſtrology, are yet commonly referred to it, partly through the ignorance of the Multitude, but moſtly through the cunning and arrogance of Aſtrologers, that ſo they might acquire the greater credit to their profeſſion. And hereupon we may ſee ſome *Phiſicians*, who pretending to have more profound knowledge in Celeſtial matters, than is uſually expected from others of the ſame profeſſion; think to acquire the reputation of Tranſcendent Artiſts, by giving out, that they will not undertake the cure of any ſick perſon, eſpecially of great quality or Condition, unleſs they have firſt made ſolemne inſpection into his Nativity-ſcheam, and erected another Scheam for the Year paſt, another for the very inſtant of his falling ill, and others for the times wherein each Symptome firſt invaded him: when yet (in troth) either they do no ſuch thing at all, or if they do, it is to no more purpoſe, than if Themſelves ſhould dream that he would live or dy; and all this is but a knaviſh trick, to make men beleeve they are much wiſer, than really they are; and the while they underhand conſider the ſame preſcrips and Aphoriſms of Principal Phyſicians that the more modeſt, more honeſt, and more learned Practitioners of that Art, inform and guide their judgements by. Again what wonder

wonder is it, if the Authors of thoſe Laws made in favour of Aſtrologers being wholly taken up with matters of more importance to the ſtate, and perhaps ſomwhat touched with the infection of theſe cunning Impoſtors, aſwell as the reſt of the people; would not wholly interdict the profeſſion of that pretended skill, to which as men, they did not deny their aſſent, at leaſt in part? Nevertheleſs, it was contrary to the intention of thoſe Law-makers, that Aſtrologers ſhould (as they do) wreſt that Tolleration of only a part to the juſtification of the whole of Aſtrology. For by what reaſon can they come to know the individual Complexion of a ſick man, by looking upon the Stars or Ephemerides; how can they know the time, vehemence, duration, period of his ſickneſs; or that the ſame will be ſhort, or long, mortal or not mortal, and all other things, that are expreſſly forbidden by thoſe Laws? In a word, if it be fit for any man to conclude the verity of Aſtrology, from this Tolleration of it; certainly, it is much more fit for us to conclude the Falſity and Impoſture of it, from the frequent renewing of thoſe Laws made againſt it.

And thus much in Confutation of that part of Aſtrology, which concerneth the Prediction of Changes of Weather.

Chap. XIV.

The Genethliacal *part of Aſtrology examined, and exploded.*

IT remains, that we now ſurvey that other part of Aſtrology, called the *Genethliacal*, or which, from

the inſpection of the Genitures, or Nativity Themes, or (as they are Vulgarly called) Scheams of men, doth inſtitute Predictions of all the remarkable Events that befall them, in their whole lives. For though the moſt part of what hath been delivered by us in the precedent Chapters, doth in ſome ſort relate aſwell to this Latter, as to the Former part, and ſo may eaſily be accommodated unto it; yet there are ſome things peculiar hereto, which require a peculiar conſideration.

In the Firſt place, we are to remark, that that man doth make but ill proviſion for the peace and quiet of his thoughts, who doth but lend an eare to Aſtrological predictions, though he fix not his mind upon them. For though they are but vain, and a man doth ſtrive to confirm himſelf in the opinion, that they are meer fopperies; yet in reſpect of the common perſwaſion, that there is ſomthing in them, he ſhall find himſelf very prone to give ſome credit to them, and ſo give ſome occaſion of diſquiet or other evil to himſelf. For if the Aſtrologer ſhall have predicted his death, inſtantly the thought thereof enters his mind, cauſeth a troubleſome apprehenſion therein, and makes him diſcontented: and if any light diſeaſe chance to intervene, the ſame is augmented by the melancholy reſentment and diſquiet of mind within him, and ſo puts him really in danger of death, which otherwiſe he had no reaſon to fear, from the nature of his diſeaſe. If any great miſhap, or infortune be fore-told him; that prediction alſo vexeth his mind, and is often the cauſe, that he flieth to ſuch precautions to ſecure him for the infortune threatned, as really prove the means to bring the ſame, or as bad upon him; which otherwiſe would not have befallen him. If he hath been

been promiſed either long Life, or felicity of fortune; then either he raſhly expoſeth himſelf to ſuch dangers, as ſhorten his Life; or neglecteth that induſtry and prudence, which might have made his fortune proſperous indeed, but being omitted, prove the occaſion of his infelicity, and miſery in the end. For the proof of this, we have many ſtories both Ancient and recent that teſtify, that thoſe men have generally been moſt unhappy, who confided in the Aſtrologers promiſing them very great happineſs: and of theſe we ſhall mention ſome hereafter. In the mean time, accept this admonition; *that nothing is ſafer, then ſtrictly to follow the dictates and rules of Prudence; and to live, in reſpect of ones ſelf, honeſtly; in reſpect of others, juſtly: and for the reſt, to committ all to Providence Divine, and to be prepared for all encounters of Fortune.* The advice of *Horace*, in this caſe, is oraculous.

Tu ne quæſieris, ſcire nefas, quem mihi, quem tibi
Finem Dij dederint, Leuconoe *i nec Babylonios*
Tentaru numeros, ut melius quicquid erit pati,
Seu plureis hyemeis, ſeu tribuit Jupiter ultiman. &c.

1. C
min.
Ode

Enquire not thou, Leuconoe, *what End*
The Gods at length to me, or thee intend:
Conſult not vain Aſtrology, *to prepare*
For future Evils, whatſoever they are.
Whether more Years, or not, remain behind;
Be wiſe in preſent, to thy ſelf be Kind.

By this means, if Good fortune comes, you reliſh it

the more ſweetly; if bad, you bear it more eaſily; and this benefit we are ſure of, that if we muſt be miſerable, yet we ſhall not be ſo before our time. For (they are the words of *Cicero, in 2. de Divination.*) "How unhappy a life had *Priamus* lived, if he had fore-known in his youth, what tragical Events were to befall him in his old age? And that we may leave Fables, do you think it could have been beneficial to *Marcus Craſſus*, when he floriſhed in wealth, and all kinds of proſperity, to have fore-known, that his beloved ſon *Pompey* ſhould be ſlain, his Army deſtroyed, and himſelf periſh in ignominy, diſgrace and want, on the other ſide of *Euphrates*? Do you think, that *Pompey* could have taken joy in his three Conſulſhips, in his three Magnificent tryumphs, in his glory of high Atchievements and admirable felicities: if he had foreknown, that after all he ſhould be killed in exile and obſcurity in *Egypt*, after the leſs of his numerous Army; and after his death ſuffer ſuch horrid things, which I cannot ſpeak of without tears? &c.

Nor can Aſtrologers excuſe themſelves by ſaying, that *ſuch unhappy misfortunes Preſignified by the ſtarrs; and being fore-known, may be avoided.* For, it is plain, that if they be avoided, they were not preſignified: but rather the avoidance of them, which was really to enſue, ought rather to have been preſignified. And, if we ſaw, that Aſtrologers themſelves did once avoid thoſe diſeaſes, and other evil accidents, which they pretend are preſignified to them in particular: then perchance they might challenge ſome belief at our hands: but, ſince they cannot ſecure themſelves with all their caution, as being ignorant of thoſe preſignifications made to them: why,

ſhould

ould they think to provide for the safety of others,
hen reason requires they should be more skilfull and
e-sighted in their owne Cases, than in those of others?
t, we must reserve the full refutation of this false pre-
ce till a better opportunity; being obliged first to de-
nstrate the vanity of the Art, from the examination
its very Principles.

They affirm, *First*, that *all the Good or evil Accidents
a mans life, do depend upon that very moment of
e, in which he issueth from his Mothers womb.* For,
y will have, that the sideral bodies, and principally
seven Planets, in what part soever of the Heavens
y are at that instant, when an Infant is born, do
act and club their rayes together upon him, as that
y impress upon him a necessity (nor more nor less) of
ng in such a condition; of dying at such a time, and
such a manner; of marrying such a person, at such a
e; of suffering Ship-wrack upon such a day; of recei-
ga wound in such a place of his body, on such a day;
being imprisoned, such a day; of being overthrown
Law, such a day; of falling sick, such a day: and so
ll other Accidents in his whole life. As if any man
ound judgment could regard the Heavens, and behold
se seven wandring Starrs; and yet conceive in his
nd, that they should make any impression so manyfold,
particular, inevitable and certain. Indeed, if the Pla-
s applied themselves to conspire the fortune of only
infant, at a time; then the business would be less
irable, less incredible: but since at one and the
e instant of time, millions of Infants enter upon the
e of life, in several places of the Earth; can any man
erstand that the same seven Planets can so act upon
every

every one of them, as to prescribe with equal distinctio
precisenes, and certitude, all that shall befall them fro
the moment of their births, to that of their deaths? e
specially since those Accidents are innumerable, a
incomprehensibly various? Ought they not to cause t
same Effects in all and every of them that are born of a
kinds, and Species of Animals; for which though the
be no perticular Astrology composed, yet that hinde
not, but they should have their fates consigned to the
by the Heavens, as well as the rest? Go on therefore, a
conceive, if you can, how it should come about, th
seven Planets, which immit but seven sorts of rayes o
influences, should be able so to complicate and temp
their rayes, as to make them suffice, to so great and i
comprehensible a variety of Births, of Accidents. *Ag*
if they allowed the Planets a longer time, a whole da
nay but an hour, for their fatal operations; the wond
would be somwhat diminished: but, that they shou
conspire destine, and effect their impressions, and co
clude all effects, in only one short moment; this certai
ly is above human capacity. Who likewise can co
ceive, that the Planets are of power to destine so ma
things in that one moment, and yet have no power
destine any one thing, in so many Myriads of mome
following? Further, did they hold it necessary for t
Planets, at the moment of the Infants Nativity, to be
above the Horizon; then also the supposition mig
seem more tollerable: but to make their virtues a
efficacy all one, whether they be above or under t
the Earth; this is most intollerable. For, since in t
night time we feel no virtue of the Sun, but what
mains diffused through the Air, the day before; b
ca

ſe his beams cannot pierce through the body of the
th: is there any reaſon we ſhould beleeve that ei-
the Sun, or any other of the Planets, when they are
reſſed under the Earth, can ſo tranſmit their virtues
n an Infant entring the World, as to deſtine all
gs belonging to him as effectually as if they were
ve the Earth, and in a poſture convenient for the di-
tranſmiſſion of their rayes upon the ſubject on
ich they are to operate? The ſame alſo may be ſaid
he virtue of thoſe Planets which at that time are co-
ed by the Sun or Moon. Laſtly, If they would al-
that the rayes of the Planets ſhould be ſo received
the tender Infant, as to operate according to his con-
ution derived from his Parents, and ſo to be varied to
production of various and ſometimes contrary
ects; then they might more juſtly expect our aſſent:
to make the Planets to do all things, to ſubject both
ckly and un-ſound Infant, and a luſty and ſtrong one,
orn at the ſame inſtant, and in the ſame City, to one
d the ſame influence, and the ſame effects; Is this to
endured by reaſon? Nor can you think that they are
le to allow any thing of this kind by diſtinguiſhing;
if they ſhould but ſay, that *the influence of the Pla-
ts were only general; or that the leaſt power of Con-
rrence or oppoſition were to be aſcribed to the Comple-
on of the Infant*: then Farewell their whole Art.
r, the perſumed Certainty thereof doth ſo depend up-
the Starrs; as that it muſt be wholly deſtroyed, in
ſe any reſpect be had of the individual Conſtitution of
e Patient, as a ſpecial and determining Cauſe, which
r the moſt part is not underſtood, and which is ſub-
ct to infinite variety. And you well preceive, that

Aſtrologers

Astrologers require only two things, *viz.* The ti
the Nativity, and the Altitude of the Pole, or La
of the Place: and from these two alone, they unde
to predict the Infants Fate most certainly, most pu
ally. And perhaps it might be granted, that at the
when one is born, the same doth befall him, that
when he issueth forth from the place, in which he
cherished by a special heat, into the cold Air, or the
affected with any other degree of warmth; as we
doth happen to a Red-hot Iron, when it is taken o
the Fire, and Plunged into cold water: but wh
shall be also granted, that the external Air, affected
the Rayes of the Stars, is available to the chan
of his temperament, and to cause that his life sh
be longer, or shorter; yet nothing can be more li
dream, yea more vaine then a dream, then that there
it is determinable, how long precisely to an hour
Infant shall live, since according to the care that is a
wards taken of the Child, his life shall be longer or s
ter, and more or less subject to infirmities; or what
ventures of prosperous of adverse fortune shall the
forth befall him, since those depend upon such future
casions, as have no relation at all with the condition
his Birth. Let a man but seriously consider with h
selfe, how many there are, and have been in the wo
with whom he hath had to doe in some affaire or ob
either directly or indirectly, from his Childhood to
present day, in order to his dispatch of several busi
that he might take this or that Iourney; acquire thi
that Honour or Dignity; heap up this or that ma
wealth; sustain this or that dishonour, or loss; an
run over the most considerable Encounters of his

let him consider, whether those so many men of
rent Ages, Complexions, Humours, Conditions, Na-
, Countries, (without all which living at such times
n such places, and meeting with him upon such oc-
ns, he could not have effected such designes, or
with such Events) had any relation at all to his
ity. Let him, I say, consider that, when they could
ut live at such a time, in such a place, meet him, and
illing to do these or these things for, or against him;
s because others lived before them, are dead, and
his or that for them, and so of the rest, since the
s of those men also depended upon others that went
e them from Age to Age upwards, to the begin-
f the World; so that from thence forward all the
ssions of men, and all the series of affaires to this
nt day are to be unravelled; for if all things had not
so as they were, neither had those men lived, with
m he hath had to do, nor those Events been, which
befallen him. Nor can our Astrologers evade this
sity, by saying, *that the Planets do not designe par-*
arly, and singularly, what Good or Evill, and from
m, and when, and where a Man shall receive it: for
the rayes are singular, by which the Planets designe
one accident, it is necessary that the definition be of
gular Event; nor can the Event be singular, unless
the singular circumstances of Person, Place, Time,
manner. And manifest it is, that other Events,
what are really to come, cannot be defined; nor
here be otherwise terms of singular actions: that I
not take notice, how Astrologers boast the certainty
eir Predictions chiefly in respect of circumstance of
e, which is most singularly, and in respect of which

such

such an Event cannot happen to such a Person, t
that Person be at that time, in such a place in such c
pany, upon such an occasion. That I may like
omitt, that Astrology must be confessed most vain
useless, unless it be able to premonish men of su
Events, together with the Persons, occasions, and
circumstances of them: for otherwise no man can k
when, how, or from whom to expect benefit, or
ment; or what he must do, to meet his good, pro
or decline his Evil threatned.

Chap. XV.

The Moment of an Infants Nativity, uncerta

TO persue the Doctrine of Astrologers, t
ing this Omnipotent *Moment* of an I
Nativity; let us observe how strict
punctual they are in the investigation of
this to the end, that they may exactly know, what
of the *Ecliptick* ascended at that time above the *Ho*
and that being found out, to erect a Scheam of th
sition of the Heavens at the same: and this done
cording to the Planets being in such or such Houses
proceed to give judgement of the future accidents
Infant. And indeed, it is not without good cause
they thus require so exact a knowledge of that pu
of time; for since they direct the same to the de
nation of the time of life, (as we shall see more
anon) if they miss of it but one half hour, they mu
at least seven or eight Years in their definition o
time of life.

Here I might object, how difficult it is to deſigne the very moment of a Childs Nativity: ſince no Child enters into the World in one and the ſame moment, but uſually ſtayeth many moments in the Birth: and if they take the laſt moment, or that wherein the Childs Feet come away from the Mother, then muſt the Head have received its fate before the Feet; if the firſt moment, or that in which the Head begins to come forth, then the Heart, Liver, Kidneys, and all the reſt of the body remaining yet in the Mothers Womb, cannot obtain the ſame deſtinie with the Head: and if the middle moment, or that in which the trunck or middle of the Body comes forth of the Womb, then one extream of the Body hath already received its fatal influence, and the other not. If you ſay, that the influence is immitted at that inſtant, in which the infant firſt moves his Lungs, or Breathes (as *Cardan* will have it, *in lib.* 3. *quadrip. cap* 2.) then you beg the queſtion, and we may as juſtly fix upon the moment of the ſeparation of the Infant from the After-birth, or the cutting of his Navel-ſtring. Again, you will not be able to tell us, what a mouthfull of air drawn into the Lungs can do, as to the diſpoſing the whole body to receive the impreſſion of the whole Series of Fates, that is then contexed. Beſides, what would *Cardan* ſay, if he heard Phyſicians prove by invincible reaſons, and frequent Experiments, that the Infant doth reſpire in the Mothers Womb, ſome moneths before its Birth?

I might again object, that it ſeems incredible, that when Twins are born (and they are uſually born immediately one after the other) the influence of the Stars ſhould be ſo ſuddainly changed, as that the Deſtiny of one

one should be not only different, but perhaps quite contrary to that of the other. If it be answered, *that in respect of the great swiftness of the Heavens motion, the position of them must be very much changed in two or three moments, and consequently the influence as much varied*: which *Nigidius* was wont to explain by the turning round of a Potters wheel: then St. *Augustine* (*Reply 5. de Civitat. Dei. cap.* 3.) that this Fiction will be more fragile; then the earthen Vessels made by the turnning of that Wheel, will serve our turn. As if Astrologers could ever observe all the differences of the positions of the Heavens; and so all the variety of impressions or effects hapning betwixt two moments nearly succeeding each other; when the Celestial motion though extremly rapid in it self, must yet be very slow in respect of mans observation of it; nor doth it vary the position of the Heavens, but in some sensible space of time, as performing one compleat round only in 24. hours otherwise than a Potters Wheel, which is turned round in an imperceptible space of time: so that there can be no proportion betwixt the arch of the Heavens, in which the positions of two immediately succeeding moments differ, and the arch of a Wheel, in which two continued impulses differ each from other, if either of the Arch be compared to a convenient Circle.

But waving these difficulties, I come to demand, How Astrologers can attain to any certainty not only of the almost insensible intervals of time, but even of half an hour over or under the true moment of an Infants Nativity? For sometimes they cannot bring their Constructures neer the true time, by a whole day; some times by half a day, either the nightly half, or the dayly, either aforeno

aforenoon, or afternoon; and ſometimes they pitch upon the moſt likely hour. I ſpeak of them who account by common Clocks; and to truſt to them for preciſeneſs, is moſt uncertain, as the Common Proverb teacheth us; ſince of twenty of them in one Town ſcarce two agree together, and not one uſually goes right. It would be inſufferably tedious to reckon up all the various cauſes of Error of our Clocks, and Watches; and as for Sun-dyals and Hour-glaſſes, of either Sand or Water, they are diſliked by even *Ptolomie* himſelf, who concluded it impoſſible to attain the exactneſs of time otherwiſe than by the *Aſtrolabe*. Now for that, pray of a thouſand Nativities caſt by Aſtrologers, can you inſtance any one, at the very moment whereof He that took it, ſtood ready with an *Aſtrolabe* in his hand to compute the hour exactly? And if he did ſtand ready, what if the weather were then dark and cloudy, ſo that neither Sun, Moon, nor Stars were to be ſeen? What if the true motion of the Sun were not yet known, nor the true places of the Planets, as it is now manifeſt they were not known before this our Age? And yet there remains ſomwhat to be amended therein. What if the true Altitude of the Pole be not yet found out, as it is not, but in very few places? What if men are not certain of the Longitude of the Place, or difference of Meridians; as there is reaſon to doubt they are not? What if there be not ſufficient care had of the Refractions; and it is well known, that before *Tycho* no Man conſidered them? What if the *Aſtrolabe* be too ſmal, or not exactly framed, and Figured; or not made uſe of with care and preciſeneſs, than which nothing is more ordinary? What if there be an Error in any of thoſe many

punctilio's requiſite to an exact Obſervation; as a thouſand to one but there will be ſome? What can be ſaid of the rudeneſs of the Old *Chaldean Obſervations*, upon which as upon the Principles and Fundamentals the whole Art is founded; for (as *Sextus Empiricus*, *lib. adverſ. Aſtrologos*, tells us " When they were to " obſerve the time of an Infants Nativity, one *Chalde-* " *an* ſate watching in the top of an hill, or other emi- " nent place, not far from the groaning Chamber, and " attended to the Stars; and another remained below " with the Woman in travail to give the ſigne, by ring- " ing a Kettle or Pan, at the inſtant of her delivery; " which the other taking, obſerved the Signe of the " Zodiack then Riſing above the Horizon; and accord- " ingly they gave judgement of the Infants Fortune: and " this if the birth happened in the Night; but if in the " Day, then he that ſate upon the high place, obſerved " only the motion of the Sun. Now I pray, what a groſs and imperfect way of taking the moment of the Nativity was this? For to omit other conſiderations, what if the Infant was born in a great City, or other place far from a Hill? What if the Air were Cloudy and Dark? What if no Star of thoſe in the Signifer, or ſpace of the Zodiack (as there are more Star-leſs, than Starry places therein) did ariſe at the time of the Signe given? What if the brightneſs of Morning, or Twilight obſcured the Stars? Beſides, it is well known, that They regarded not the degrees, or minutes of the Signes; but thought it ſufficient to mark the Signe it ſelf then Riſing. And can you then think their Obſervations to have been exact? Sure I am, they were ſo rude and uncertain, as that they never could by them attain

attain to the prediction of any one Eclipſe of the Sun, ſo as to predetermine the time of it; as *Diodorus*(*lib.* 2.) reporteth. This conſidered, we may apply that of *Manilius* (*lib.* 3.) to them;

Nec me Vulgata rationis preterit ordo,
Quæ binas tribuit ſignis ſurgentibus horas.

For, theſe were the men, who thought that the right and Oblique Aſcendent Signes of the Zodiack did ariſe in equal portions of the Equinoctial; and ſo that it was lawfull to progreſs, or regreſs to the point riſing, from the hour of the Nativity given; and ſuppoſed place of the Sun, allowing to each ſigne two hours; though ſome will have more, ſome leſs. Theſe alſo were they, who of all the Aſpects admitted none to be effectual at a Nativity, but only the Diametral, Trine, and Quartile; and never ſo much as named the Sextile, or any of the Reſt; aſcribing moreover to the Diametral, or two oppoſite ſignes, this propriety, that all ſuch as were born in ſuch an Aſpect, ſhould have oppoſite Fates Decreed for them;; as *Geminus*(*Cap.* 1.)remembreth. Now, Conſider with your ſelf, how ſolid and congruous principles, or fundamental rules theſe Chaldeans laid down, for ſucceeding Aſtrologers to build upon: and how certain an Art that muſt be, which hath no other foundation, no other ſupport, but thoſe.

To prevent theſe our Objections, They *Anſwer*; that when the Artiſt is not fully certain of the time of the Nativity to a moment, he may inveſtigate it either of theſe three wayes.

The *Firſt* they call *Trutina Hermetis*, the Scales of *Hermes*; becauſe ſuppoſed to have been derived from

that thrice-Great Man: which *Ptolomie* (*in Centiloquio*) affirmeth in these words; *In quo signo luna fuerit tempore conceptus; ipsum, aut ejus oppositum fac Horoscopum in Partu*; therefore examining the time, in which the Infant ought, according to Nature, to remain in the womb; from the time of his Conception, they compute and conclude upon the moment, wherein he ought to have been born. But, I beseech you, do they not in this seek an obscure thing by a more obscure? For, though they are wholly ignorant of the moment of the Conception, yet they institute their divination of the moment of the Nativity from thence. But, they collect the one from the other; as if there were any more pleasant begging of a Principle to be thought upon; or as if there could be a greater certainty of the Consequent than there is of the Antecedent? And they multiply their rules; but observe, that no man hath hitherto punctually defined, how much time ought to intercede betwixt the Conception, and Birth of a Child. Besides, *Ptolomie* doth not say, that the degree, or minute, but the signe in which the moon is at the time of the Conception, should be the Horoscope of the Birth; that so the exquisite preciseness may be reduced to the latitude of two hours. And doth not this agree with the old method of the Chaldeans, newly mentioned? But we may as easily refute, as smite at these incongruities, since manifest Experience is repugnant to that Rule of *Ptolomie*, or the *Trutina* of *Hermes*.

The *Second*, they call *Animodar*, or *Almuseli*, which is *Ptolomies* owne. For, He injoyns his Disciples, to look back upon the New, or full-Moon, immediately preceding the Nativity; and to observe what

Pla

Planet obtaineth the supreme authority in that place, wherein the Conjunction, or Opposition hapned; then to note what degree of the signe such a Planet was in, at the estimated time of the Birth; and erecting a Scheam at that time, to compare the number of that degree, with the number of the degree then Rising, and of the middle Heaven; and to which of the two it shall be nearest, as to the number of degrees, and equal number is to be constituted in that *Cardo*. But it hath been by many demonstrated, that Experience doth destroy this way also, and nothing is more manifest, than that the whole Method is Arbitrary, and a meer Fiction, or Dream; and that the time estimated may be so varied, as that the Cardines may be wholly changed; and finally every man may know, that the *Horoscope* is divers, in divers Climates, when yet according to the *Placits* of *Ptolomie*, the same ought to be taken, if two Infants be supposed born at the same time in divers Climates. We might add the uncertainty of that moment, when the New, or Full Moon hath happened; as may be inferred from what we have formerly said.

The *Last*, they call *Accidentia Nati*, Accidents after the Nativity. This is the Newest of the Three, and seems grounded upon what *Cardan* (*in 6. Aphorism.* 158.) saith, *Sapientis esse non solum ex Genitura eventum, sed etiam ex eventu Genituram judicare*. For, as from the Genital Scheam, by directions, by Transitions, by annual profections, they collect at what time, or times, any remarkable Accidents, befall a Man after his Nativity; so on the reverse, do they pretend to collect the precise time of the Nativity, from the times of those Accidents. But, this we shall by and by explode more

opportunely. In the mean time, observe, that Astrologers cannot make use of this Method, untill a good while after the Nativity, when some eminent Accidents have befallen the person proposed. Observe also the Error of the Consequence, in that they suppose the matter in dispute, *viz.* that from the Nativity we may collect the times of the chiefest Accidents to ensue in the whole life. I pass over other Methods, as that of *Messahala*, and others long since exploded.

Chap. XVI.

Their Method of investigating the times of Personal Accidents: *and the* Fallacies *thereof.*

Having fixed upon the Moment of Nativity, drawn the Scheam, and distributed the Planets into their several Quarters, together with the Part of Fortune, and sometimes also with one or two of the most eminent Fixt Stars;(Besides the Head and Tail of the Dragon:) They teach us a Method of investigating at what times all considerable Accidents are to befall the Person. And this Method is manifold, but chiefly Four-fold; *Direction*, *Revolution*, *Profection Annual*, and *Transition*.

The First, *viz.* *Direction* is versed betwixt the two points in the Zodiack, taken in the Nativity Scheam, of which one is called the *Significator*, the other the *Promiser*; whether they be Planets, or the Rayes of Planets, or Aspects, or Cusp's of Houses. For they will have, that the Significator, as if moveable, doth slowly progress to the Promiser unmoved;(some term that the Promissor,

Promiſſor, which I here call the Significator; and others quite contrary: but that is not material:) ſo that when the Significator ſhall come and ſhake hands with the Promiſſor, then, Oh then! ſhall be the performance of that Effect, which was ſo long before ſignified by the one, and promiſed by the other. But becauſe they are wont to number the Advance or Progreſs, not in the Zodiack, but in the Equator, to which thoſe places are referred by Circles of Declinations; hence is it, that to Direct, is nothing but to enquire the Arch of the Equator, which is interjacent betwixt the Significator and Promiſſor. And becauſe they will have the Progreſſion to amount to one Degree in a Year; five minutes in a Moneth; ten Seconds in a Day, conſtantly: therefore that Arch doth eaſily point out, at what time, from the Nativity the Effect ſought for, will happen. But ſeveral things are Directed, reſpective to the variety of Effects; as the Sun, for the ſtate of Life, and dignities; the Moon for the affections and paſſions of the Mind; the *Horoſcope* (or firſt Riſing point of the Firſt Houſe; which is alſo called the *Horoſcope*,) for health and peregrinations; the Middle Heaven, for Friends; the Part of Fortune, for encreaſe or decreaſe of Wealth; and for the duration, or period of Life, the ſpecial Director is the *Prorogator*, *Dominus vitæ*, βιοκράτωρ; the *Emiſſor*, Ἀφέτης (in *Arabic*, *Hylech*, and ſomtimes *Alcochoden*,) And for this, they elect either that Planet, which hath more Dignities, and fewer Debilities, in the places called *Hylegialia*, *i. e.* the Firſt, Tenth, Eleventh, Seventh, or Ninth Houſes; and eſpecially the Sun, in a Diurnal Genicure; the Moon, in a Nocturnal: or if there be no Planets in thoſe places, then principally the *Horoſcope*

it self. But the Emissor is Directed [πρὸς ἐναίρεσιν] to the Interfector, or Killer as to the body of *Saturn*, or *Mars*, or to the Malefical beams of each, or to the disposition of the Eighth House, &c. For those are the Destinies, from which they give judgement of the time of Death; allowing so many Years of Life, as they have numbred degrees of the Equator from the Emissor to the Interfector, and so many moneths as there are five minutes over and above, and so many dayes, as there tens of seconds, and so many hours as there are twenty and five thirds, as may be collected from what we said even now. I omit, that the Direction is either Direct, *i. e.* to the Consequent Signes; as for the Emissor, the *Horoscope*, the Middle Heaven; or Converse, *i. e.* to the Antecedent Signes, as for the Part of Fortune, or Planet Retrograde.

The *Revolution*, is nothing else, but a new erection or constitution of the Celestial Scheam to that moment, in which the Sun, after the space of one or more Years, is revolved to the same point of the Zodiack, in which it was at the moment of the Nativity. For they will have it, that from the comparison of this Celestial Theme, or Position, with the root, or Natalitious Scheam of the Geniture, is signified what is to happen to the Person in that Year, which is begun. In particular, if the *Horoscope* of the Revolution doth respect the *Horoscope* of the Root, in a benigne aspect: then health and strength of body is signified, for that Year: if in a maligne, then sickness. If the Planets, in the Revolution, be disposed in a contrary manner, to what they were, in the Geniture; then some notable danger is portended; and the like. Among the rest, this is worthy our remembrance; that

at in the Revolution, if the Moon come to that place here *Saturn* was in the Root; then the Perſon ſhall arry an old Withered Crone, and (in all likely-hood,) ipiſe and cuckold her, &c.

The *Annuall Profection* is only a certain equal proeſs, in which both the Cuſps of the Houſes, and of Planets, and other places of the Geniture are conived to go forward under the Zodiack, by the ſpace 30 degrees every year; ſo that in the ſpace of 12 ars complete, the whole Zodiack is run thorow, and e ſame Progreſs again begun. For they regard oſe places, to which the progreſs is made, according this Annual Profection. in the Theme of the Root; d according as they obſerve the Aſpects betwixt em, and the place of the Root to be good, or bad, ey give judgement of Felicity, or Infelicity, to happen that time. And they deſigne both the moneths and ys; becauſe, the year of Profection being given, they ſily compute the time, in which within the comſs of that year, the Aſpects fall out. Moreover, they nerally teach, what year ſhall be happy, what unppy to the Native; as for example; the Fourth year life muſt be unhappy, becauſe then the Horoſcope mes to the fourth Houſe, which reſpecteth the Hoſcope in a Quartile, and the midle Heaven in an oppoe. And hence is it, that they diſpute mainly conrning *Climacterical years*, and ſhew which are Lords the ſeventh years, called by the Grecians χρονοκρατορες, by the Arabians *Alfridary*: determining the minion of the firſt ſeven years upon the *Moon*, the cond upon *Mercury*, the third upon *Venus*, and ſo nſequently, the *Moon*, beginning her ſoveraignty again

again at the eighth ſeptennarie, and that year being wayes dangerous, in which the dominion of each *fridarius*, or Lord, is changed or devolved upon his mediate ſucceſſor. And this is all the great miſtery *Climacterical* years, ſo much talked of, ſo much fear

The *Tranſition* is when a Planet paſſeth by the place of the Geniture; ſo as the *Moon* (for example) ſome times paſſeth by the ſame place, in which ſhe was at time of the Nativity, ſometimes the place in which *turn* was ſomtimes that of the *Horoſcope*, ſomtimes place which was *Quartile* to *Mars*, *Trine* to *Jupi* &c. For they will have, that ſome eminent Chang are made in theſe Tranſitions; and therefore they troduce them, that ſo they may the more preciſely det the times of Accidents. For thinking themſelves ſu only of the Year, or Moneth, wherein any Effect goo or bad, is promiſed by the Direction; they conſid the dayes, in which the good or bad *Tranſitions* ha pen, and caſt the Events to come, upon the moſt pote of them.

And now you have heard all theſe big words, a brave ſuppoſitions; pray, what is your opinion of them If you will give me leave to gueſs, I ſhould think y hold the whole Art to be a *Myſterious Nothing*, a *Fi ction more vain than vanity it ſelf.*

For, as for their *Direction*; how could it be, th they ſhould inſtitute their numeration in the Equato leave the Ecliptick, and the rounds of the Planets, i which they are moved? It is not, becauſe the Equ tor is the meaſure of Time, as one whole revolutio thereof makes a Day? But that Direction, which th call Direct, is computed contrary to the motion of t

Equator

quator: and as for their aſſumption, that one degree reſpondent to one Year, what grounds have they for ? From Nature they could not aſſume it; and the ar is made by Nature: but their diſtinction of the Cir- e into 360. parts, rather than into more, or leſs; as ſo their ſubdiviſion of each ſingle degree, into 60. mi- res, and of every ſingle minute, again into 60. ſeconds, meerly Arbitrary, and a meer Artifice. But what oportion is there in this, that one degree ſhall ſerve for ne Year; five minutes, for thirty daies; ten ſeconds, r one whole day? How can the ſingle Years, inſcri- d upon the ſingle degrees, or the moneths upon ſo ma- minutes, or the dayes upon ſo many ſecords, be cor- ſpondent? To ſpeak only of the Degrees; truely if e term of mans life, at the longeſt, did extend to 360. ears: then perchance they might, with correſpond- nce to their ſuppoſition, determine how much ſhorter very man dying ſooner, doth come of that preciſe num- er of Years: but ſince the number of degrees is 360. d od, and yet each degree muſt anſwer to one whole ear of a mans life, which doth ſeldome amount to a- ove *Davids* account, *viz.* threeſcore and ten; what ecomes of the overplus of degrees? Can any who ives his imagination the liberty of the greateſt extra- agancy in *Bethlem*, Phanſy a more incongruous thing an this? Again, how is it poſſible, that that place in hich a Planet, or Aſpect was, at the time of the Na- vity, ſhould ſo long retain an impreſſion then made? Why ſhould it not effuſe health, or harm, ſooner or la- er? Why ſhould not this impreſſion, which is only ccidentary, be expunged by other, and perhaps diffe- ent impreſſions, there ſucceeding ſo many other Aſpects,

ſo

ſo many other tranſitions, almoſt every Day? And
for the Place it ſelf; what is it but a meer Dimenſi
ſomthing ſimply reſpective, and wholly incapable
Action? For whereas they refer the Energy to t
Zodiack, or the places therein poſſeſſed by the Planet
it is manifeſt that though the Planets cover ſome pla
of the Zodiack from our ſight, and may therefore
ſaid to be in them: yet really the Planets are not in t
Zodiack, nor can they impreſs upon it, in reſpect of t
immenſe diſtance betwixt the Zodiack and them, a
ſuch virtue, as ſhould be afterward retorted upon u
and if the Zodiack could reflect any ſuch virtue upo
us, is there any reaſon why it ſhould not do it at
times, aſwell as ſome, except only while thoſe partic
lar places of it are covered by the bodies of the Plane

And as for their *Revolution*, the ſame may be ſ
of that, as of the Direction; the condition of the o
being as bad, if not worſe than that of the other. F
what community can there be betwixt that point of t
Heavens which aroſe in the Nativity, and that which
riſeth in the time of the Revolution, ſo as to cauſe th
the Fates of that Year ſhould depend upon the aſpect
one to the other? What an exquiſite ſenſe here is, th
the Latter point, which was of no concernment at t
time of the Nativity, ſhould at the inſtant of the Rev
lution become ſenſible thereof, and infuſe upon the Fo
mer, I know not what virtue, which ſhould afterwar
affect an Infant born, and no longer remaining in t
ſame place? I ſay, why ſhould it be ſenſible of th
poi t, which is mane, or inanimate, and in which the
were no remains of an impreſſion left? And the Then
is wont to be conſtituted only in the Revolutions of t
Sun

; but why not aswell in all those of the Moon, of *ercury*, or of the other Planets? At least, why not he Revolutions of both the Fortunes, and Misfor- es, to which they ascribe more power, than to the it self?

Likewise, for their *Annual Profection*; can there be reason given, why Thirty degrees precisely should ond to each year? How can that consist with the rection, which (as we have seen) doth allow no re than one degree to one year? And why is there here also a reduction of the Zodiack to the E- tor? Is not the Question here aswell concerning the me? I speak nothing of the Sense of the Heavens, ich must of necessity be stupified at all other times, l be excited only every twelfth year, in the Natali- s places. I observe only, how pleasant a thing ir distribution of the *Alfridarij*, or Annual Lords, is, hat the Planets imitate great men, ambitious of the gistracy, and must raise sedition in Heaven, unless y be admitted to rule by turns. As if the Sun deserved , or were not able to hold the Scepter longer than *ars*? As if after each seventh year, the *Moon* were be brought down almost from Heaven, the Virtue of *ercury* prevails; and then not only the *Moon* her- f, but the *Sun* also, and the rest of the Planets, doe mage at the throne of *Mercury*, and adore him as ir Superior? Besides, though this be now the Vulgar licy of the *Alfridarij*; yet *Ptolomie* had another, *rmicus* another, and others another kind of Politicall ccessive Monarchy among the Planets. For *Ptolomie* *b* 4. *cap.* 9. doth not consigne seven years goverment each Planet; but four years to the *Moon*; ten to *Mercury*?

Mercury; eight to *Venus*; fiveteen to *Mars*; two to *Jupiter*; and what remains of life, untill the hour of death, to *Saturn*. *Firmicus* consignes the first years and nine moneths, to the *Sun*, in a diurnal nativity; and to the *Moon*, in a nocturnal; and other terms of soveraignty to the others, according to the order, which they follow the Sun, or Moon, in the Zodiac. And now, I pray take notice, with what constancy these famous Artists deliver their very Fundaments, nor can you demand, upon what grounds either of them builds his Theory; for in truth, their Answers would be most childish, most ridiculous.

Lastly, for their *Transitions*; all I say of them, is only this, that each of the Planets ought to be most exact in their notice of all the places of the other Planets when any one is born, that they may know them again when they come to them, and distinguish the impressions left on them. For if a Planet should perform its course with one and the same equal tenor, and not make interpunctions in its way, as it passeth along, and reflect upon those marks or memorials: what reason can there be why it should as it passeth that way again, do such a thing, and no other, at that point. But in case such a thing were begun at the Nativity; why should it continue so long, and not rather be nulled and obliterated in all that intermediate time; so many Planets passing by the same Places, and leaving various impressions behind them? But why do I trifle away my time upon these Absurdities, these Extravagances, whose Inventor (doubtless) laughed at those, that did not laugh at them?

CHAP.

CHAP. XVII.

Their Queſtions, *impertinent; and* Elections *of Times for ſundry affairs, ridiculous.*

HEre I ſhould proceed to the Examination of thoſe *Queſtions*, and *Elections*, which Aſtrologers profeſs they are able to judge of: but who doth not already laugh at their confident retences, to determine and reſolve a vaſt multitude of Queſtions, and very uncertain ones too, concerning even e leaſt thing in human affairs; and this from Princi-es ſo vain? For that we may touch only upon the atter of Marriage, becauſe *Venus* and the *Moon* (for-oth) are Feminine Planets; becauſe the Significator the Seventh Houſe, and the Planet dwelling therein, e ſuppoſed to decree ſomwhat or other alwayes be-nging to the familiarity of Women: from theſe, and om their various mixture of Aſpects, in thoſe or thoſe gnes, decads of degrees, &c. our Aſtrologers under-ke to determine all Queries touching matrimony and gle life. As (for inſtance) whether the Native ſhall Married or not? Whether he ſhall obtain his iſtreſs with eaſe, or difficulty? In what year of his e he ſhall enter into Wedlock? Whether he ſhall ve only one Wife, or more, and how many? Whether s wife ſhall be of the ſame Country or an Alian? Whether ſhe ſhall be Fruitfull, or Barren? Fair, or eformed? Chaſt, or Gameſome? Complaiſant, or ontentious? Prodigal, or Frugal? And a hundred her the like petite propoſitions. Hither may we refer that

that whole Book of *Firmicus*, wherein is Anſwered a
explained, what kind of Geniture theirs ought to b
who are abandoned to Fortune, or carefully ſuckled a
educated by their Mothers; who are born Twins, wh
Servants, who Lords, who well featured and ſhape
who Monſters and unhanſome, who of dogged a
churliſh diſpoſitions, who Homicides, who illiterate, wh
Lawyers, who Phyſicians, &c. with a thouſand oth
the like patticulars, whoſe fundaments to commemora
would be an endleſs trouble. I ſhall ſelect only th
" If *Venus* (ſaith he) be found in the Houſe, or term
" ries of *Mars*, and *Mars* in the Houſe or territor
" of *Venus*; and the *Moon* poſited in her Signes
" Houſes, and in the Full, ſhall behold them in a Di
" metral aſpect: then the Natives, being Husban
" ſhall murder their Wives with their own hands. B
why ſo? Is it not becauſe *Venus* deſigne's Marria
Mars is the Killing Planet, and the *Moon*, which
taken for the Mother of the Family, is lookt upon M
lignantly by *Mars*? *O* admirable Demonſtration!

Again, they determine their *Elections*, for the opp
tune enterpriſing and diſpatch of all buſineſs. For ab
ſing that Experience, by which we are taught, that
cording to the Times or Phaſes of the Moon, there
convenient time for the doing of ſome operations in Ph
ſick, Chirurgery Navigation, Agriculture, Gardeni
&c. They have heightned the matter, ſo as to ſubj
all other affairs of life to certain opportunities depend
on ſuch or ſuch poſitions of the Heavens. For even c
cerning thoſe Arts, they affirm, that a Purge is not to
given to a patient, while the *Moon* is in *Aries*, *Tau*
Capricorn; becauſe thoſe being Signes that Chew

Cud, the patient will nauſeate and Vomit up the Purge again. That a Ship is not to put to Sea when *Mars* is in the Middle Heaven; becauſe *Mars* being the Patron of Pyrates, he threatneth the taking and Robbing of the Ship by them. That a Tree is not to be Planted, unleſs ſome Fixt Signe, as *Taurus*, *Leo*, or *Aquarius*, be aſcending: leaſt it be ſoon pluckt up again, or deſtroyed. And as concerning other affairs; if you would have (ſay they) an Infant nurſed up tenderly and delicately, then put him to ſuck firſt, when ſome Humane Signe aſcends; if you would have him love Fleſh well, and be ſtrong, then let *Leo* be aſcendent; if Fiſh, and fit to make a Cappuchine, or Carthuſian, then let *Cancer*, *Piſces*, or the tail of *Capricorn* be aſcendent; if Fruits, and Herbs, and ſo fit to make a *Pythagorean*, then let the head *Capricorn*, *Aries*, or *Taurus*, be aſcendent. When you would put your ſon to School; be ſure that *Mercury* behold the encreaſing Moon with a benigne aſpect. When you would make an addreſs to a Prince, be carefull that the Moon be conſociated with the Sun, or Lord of the Tenth Houſe, in a Sextile, or Trine aſpect. When you would go a Hunting, chooſe a Moveable Signe for the Aſcendent, and let no Planet be Retrograde either in that Signe, or in any other Angle. When you put on new Cloaths, let a Moveable Signe aſcend, and let not the Moon be in a Fixt; leaſt your Cloaths laſt longer than ſtands with the growth of your body, or the dignity of your ſtate. With a thouſand the like trivial Niceties, which I am aſhamed to repeat. But I cannot conceal, with what prodigious Vanity they preſcribe the opportunity of laying the foundations of *Cities*. For, from the moment, wherein the Firſt ſtone

is layd, they fore-tell the Fates not only of the City it self, but also of the Inhabitants; as that *Tarrutius Firmanus*, who (as *Cicero* relates, *in* 2. *de Divination.*) derived the Birth day of *Rome* from those *Palilia* (Shepheards Feast instituted in honour of the Goddess *Pali*, supposed to preserve their Flocks fron Wolves) in which the foundation of it was first layd by *Romulus*: and said that the City was born, when the Moon was in *Taurus*, and he doubted not to predict the Fate thereof. *Solinus* (*cap.* 2.) addeth the rest of the face of Heaven, or disposition of the Planets; though how skilfully, you may guess from hence, that he placeth the Sun in *Taurus*, and *Mercury* in *Scorpio*, when the *Sun* and *Mercury* can never be a whole Signe distant each from other. But *O* fooliſh Thou, if thou demand what point of the Heavens ascending thou mayst make the *Horoscope*! For what moment can you suppose to be the First of a growing City? That wherein the Timber is felld, and the Stones taken out of the Quarrie? That wherein the trench for the Walls is first described with a line? That wherein the ground is first broken up? Or that, in which the first Stone is laid? Besides how comes it that the Destinies of the Nation, or *Colony* should be so connected to these things and actions, as that the Astrologer should be able to fore-know them. I say nothing of that Election of times, which they prescribe to be observed in the making of Seals, Images, Figures, Gamatives, and the like representations, which they call *Talismans*: because it is *obvious*, that no distracted Phansy could ever have imagined any thing more vain, more fooliſh; and it is irksome to me to insist long upon such Chimera's, which only to know, is to refute.

CHAP.

Chap. XVIII.

Their Plea of Antiquity, Authority, Reaſon, and Experience, or Obſervation.

HAving now examined moſt of Aſtrologers Fundamentals in particular; let us hear their *Plea* for their Art in *General*.

In the *Firſt place*, They Urge the *Antiquity* of it, and deduce it from very Ancient Authors. They cite in their defence the old *Babylonians* and *Chaldeans*, among whom *Beroſus* was one, to whom the *Athenians*, in reſpect of his many predictions, erected a Statue with a Golden Tongue, in their publick Schools, as *Pliny* (*lib. 7. cap. 37.*) relateth: as alſo the *Ethiopians*, and *Egyptians*, among whom were *Petoſyris*, *Necepſos*, *Hermes*, and that great man *Ptolomie*, who after his prodigious labours in the inſtauration of Aſtronomy, cultivated Aſtrology alſo, in a particular Book, which they call his *Quadripartite Work*.

In the *Second*, they alleadge *Reaſon*; and particularly that that admirable magnitude, multitude, pulchritude, and variety of Heavenly bodies cannot ſerve to no other end or purpoſe at all, but to be gazed upon. That the Connexion of the inferiour World to the ſuperiour, ſo as that it deriveth its virtues and force of activity from thence, is ſenſibly manifeſt. That the Efficacy of the Sun and Moon upon all ſublunaries, is generally confeſſed: and that other Stars both Erratique and Fixt ought likewiſe to be allowed to have their peculiar Faculties, ſuch as cauſe more admirable Effects, than can

be referred to them meerly as Luminaries. That from the various positions of the Moon with the Sun, the temper and constitution of sublunary things is dayly changed; and therefore, from the various configurations of the other Planets and Stars, there must arise a great variety of virtues and effects, which being acknowledged by Shepheards, Plowmen, and Marriners, cannot but be better known to Astrologers, who search more profoundly into their natures. That the Heavens, as all men allow, are the Cause of Heats, Colds, and all Changes happening in the Air; and therefore, they must cause likewise Barrenness, Fruitfullness, diseases, and all affections not only of mens bodies, but also of their Minds, which follow the temper of their bodies; and so be the Causers of their Loves, Marriages and Children · of their Animosities Quarrels, Wars, Slaughters, &c. Again, that the wonderfull variety of ingenies, Studies. Habits, manners, among several nations, and several persons of the same nation; can have no other origine, or disposition, but what proceeds from a superior Cause, *i. e.* the Heavenly influences. Lastly that the Fates of men, being so diverse, so unexpected, and many Times so undeserved; cannot be referred to any but a Celestial Cause; as *Firmicus* confirmeth by a long series of Examples, and *Manilius* sings in these and other verses,

Fata quoq; & vitas hominum suspendit ab Astris,
Quæ Summas operum parteis, qua lucis honorem,
Quæ famam assererent, &c.

In the *Third*, they take sanctuary in *Observation* and *Experience*. For, (say they) though we be ignorant of,

of, and cannot inveſtigate the true cauſe of ſome Effects; yet we are not therefore to conclude, that either thoſe Effects doe not happen, or that from the exact obſervation of many of them an Art may not be framed. Otherwiſe, it might be ſaid, that the Loadſtone hath not that Virtue of attracting iron, and directing to the Poles, which our ſences aſſure us it hath; or that the Art of Navigation cannot conſiſt of the obſervation of magneticall effects: becauſe no man can give a good cauſe or reaſon for the demonſtration of thoſe admirable Proprieties of the Loadſtone. By equal reaſon, though we cannot demonſtrate why ſuch or ſuch effects ſhould enſue upon ſuch or ſuch poſitions of the Heavens, which we are able to predict; yet it is ſufficient, that many the like obſervations have been made of the like effects following upon the like poſitions, ſo that an Art may be thereupon erected, according to which it may be predicted, that when ſuch poſitions happen again, the like effects will follow upon them. They proved, and affirme, that this Art is confirmed by ſo many and certain Experiments, as that it can be no longer indubitated. And here might be cited many Famous Predictions made by Chaldeans to *Alexander*, *Antigonus*, and other Ancients; but that thoſe which were delivered concerning *Auguſtus*, and other Roman Emperours, ſound more loud in the mouth of Fame.

For of *Auguſtus* it is reported by *Suetonius*, that *P. Nigidius*, having found the hour of his Nativity, affirmed that he was born to be Lord of the whole Earth: and that *Theogenes*, enquiring into the Poſition of the Heavens at his Birth, leaped for joy, and adored him, as one that ſhould be a mighty Prince.

Of *Tiberius* it is well known, that *Scribonius* Promiſed glorious things, while he was yet in his Cradle, and that the time would come, when he ſhould obtain the Soveraignty of the World.

Of *Caligula*, that *Sulla* the Mathematician, being demanded what his fortune ſhould be, according to his Geniture, anſwered him, that his death was neer at hand, and inevitable.

Of *Nero*, it was foretold that he ſhould be firſt Emperour, and then a Matricide.* But above all, the ſtory of *Domitian*, is moſt memorable. For ſaith *Suetonius*, he was never ſo much moved with any accident, as with the anſwer and misfortune of *Aſcletarion* the Mathematician. For, being brought before *Domitian*, and confidently avowing the Predictions, that he diſuſed, as deduced from the miſteries of his Art; *Domitian* asked him, what ſhould be his own end? To which he returned, that he was certain he ſhould be ere long torn in pieces by Doggs. *Domitian*, to refute this prediction, commanded him to be inſtantly ſlain, and buried: whereupon he was accordingly killed upon the place, and caried to be burned. But, as the fire was kindling under the Rogues, there ſuddainly fell ſo Prodigious a ſhower of raine, as extinguiſhed the fire, and drove away all that aſſiſted at the funeral: and inſtantly there came thither a multitude of Doggs, and plucked downe the dead Body from the pile of wood, tore it in pieces.

To recite more examples in Antient times, is ſuperfluous; for even in our dayes, every man heares of ſome eminent Adventure or other, that fell out, according as it was predicted by Aſtrologers. But we cannot omitt what they have obſerved to befall ſome notable oppoſers and

and contemners of their Art. For, of *Plotinus*, it is recorded by *Firmicus* (*lib* 1. *cap.* 3.) that he, who laughed at the rules and predictions of Aſtrologers, periſhed by a moſt lamentable death: adding theſe words; *And ſo he felt the power of Fate, and ſuffered that end, which the fiery judgements of the ſtars had decreed for him: and being deſtroyed by the bitterneſs, of that ſickneſs, he taught all men, by his own ſad example, not by liberty of ſpeech, that the force and power of the fates can by no meanes be contemned.* And *Gauricus* ſpeaking of *Joh. Picus Mirandula*, who in twelve Books invaded and derided Aſtrologers; ſayth, that he died immaturely in the 32 year of his age, from the Direction of his Horoſcope to the body of *Mars*, as had been preciſely fore-told him by ſome very learned Aſtrologers: adding withall, that he wrote againſt Aſtrology, in a paſſion of anger, becauſe three *Genethliacks* had predicted, that he ſhould die before the ſix and thirtieth year of his life. And this is the ſum of their main Plea.

Chap. XIX.

Their Pretence of Antiquity and Ancient Authors, confuted.

NOw, as for the great Antiquity they boaſt of; we down-right deny it, both in reſpect of what we have already ſaid, touching the Antiquity of Celeſtial Obſervations; and of the memorials of *Simplicius*, who writes that *Calliſthenes*, enquiring of the *Chaldeans* concerning the Antiquity of

their Nation, they could not produce any records of more than a thouſand nine hundred and three years, from their original, down to the taking of *Babylon* by *Alexander* the Great; as alſo the teſtimony *Pinavorinus* (*in Agellius, lib.* 14. *cap.*1.) *Diſciplinam iſtam Chaldaorum tanta vetuſtatis non eſſe, quanta videri volunt; neq; eos Principes ejus, Auctoreſq; eſſe quos ipſi ferunt.* But ſhould we grant Aſtrology to be as Ancient as they would have it; it could not be denied, that among poor Mortals, no Evil hath been more ancient, than Vanity, Fooliſhneſs, Credulity. In all Ages from the beginning of the World, men have been greedy of knowing things to come; in all Ages there have been Impoſtors, who complying with that humor of Curioſity, have pretended to the knowledge of Future ſucceſſes, that ſo they might acquire the reputation of ſingular wiſedom, and procure gain to themſelves by the Credulity of others. And this even *Ptolomie* himſelf (*lib.* 1. *cap.* 2.) inſinuateth; and *Pinavorinus* openly contends, that Aſtrology was invented upon no other occaſion, or grounds. His Words are to this purpoſe. *That a ſordid and beggerly ſort of fellows, ſeeking to relieve their wants by lies, and cunning impoſtures, invented thoſe Cheats and ſpecious knacks of Aſtrology; and that the ſame perſons, Obſerving that ſome ſublunary bodies were moved by the influx of ſome Celeſtial ones, as the Sea, which attends the Moon in her encreaſe and decreaſe of light, and hath its loweſt ebs, when the Moon is leaſt illuminate; took advantage from thence to perſwade men, that all occurences here below, from the leaſt to the moſt conſiderable, were ordained and governed by the Stars.* And what wonder, if thoſe who firſt propoſed to enrich themſelves by

Divination,

vination, fathered their Art upon the Heavens; considering that no Cloak could better disguise their fallacy, than that splendid one, especially among people ignorant of Celestial matters; as may be inferred from what we touchd upon afore? I will not here repeat those many Arguments, I have formerly alleaged, to evince that the Astral observations made by the *Chaldeans* could not be exact; and that the whole Hodg-podge of their Placits and Rules, and Aphorismes were most unjustly referred to the Stars, when indeed they properly belong to Brain-sick Coxcombs. Only I observe this, that from the Time Astrology came to be known among the *Grecians*, though it found many Admirers among the Common People (who were then, as now, wont in the pursuit of Novelties, and specious vanities) yet among Judicious Men and Philosophers it mett with nothing but Contempt and Derision? Unless you please to except the Stoicks, who held even Dreams to be true. And that they may no longer glory in that common objection that Astrology was never derided but by unskilfull and illiterate persons; I shall alleadge this out of *Cicero* (2. *de. Divinatione*) *Eudoxus*, an Auditor of *Plato*, and according to the judgement of the most learned men, the Prince of Astronomers, hath left his opinion in writing, " That no credit is to be given to *Chaldeans* in their predictions of mens fortunes from the time of their Nativity. *Panatius* nameth also *Archelaus*, and *Cassander*, the most eminent Astrologers of his age, who though they excelled in all other parts of the Celestial Science, yet never descended so much below the dignity either of their Art, or their judgement, as to use the *Genethliacal* part of it.

And

" And *Scylax Haticarnassem* a familiar friend to *Pe*
" *netius*, excellent in Astrology, and a most prude
" Governour of his City, repudiated this whole Cha
" daical Knack of predicting mens Future Fates. An
thus *Cicero*; who you see, citeth no man unskilfull i
Astrology. Nor indeed can any men so well reject thi
Art, as the most knowing in Celestial matters: becau
what others admire as great, and sacred mysteries, thes
discover to be only Childish delusions, and absurd Fict
ons. And therefore it is no wonder, if every genuin
son of *Urania*, who speculates the Heavens themselve
and doth not acquiesse in the *Ephemerides* of *Astrol*
gers, cannot but look upon this *Genethliacal Art*, a
Vain and contemptible.

But what shall we say to their allegation of th
Authority of that great Man *Ptolomie*? Why truly
this; that no man can be ignorant, that that *Opus Qua*
dripartitum, of which they so much boast, is subdilitious
as long after his death fathered upon him, in respect o
his admirable skill in Astronomy. For every judicious
man that reads both works, may soon perceive anothe
Genius in the *Opus Quadripartitum*, than what is in hi
Almageſt, or *Great Composition*. For since in his *Pre*
face to his *Almageſt*, he professeth, that he undertook
the explication of the *Mathematiques*, because in them
there is contained certain and undoubted science; an
neglected both *Theological*, and *Philosophical* Speculat
ons, because both of them are rather Conjectural, tha
Demonstrative; the Former in respect of the incompre
hensible nature of Divine things, the Latter, in respect o
the instability of the subject, and variety of Mens opin
ons concerning it: having made this profession, I say,

probable that He ſhould afterward ſo much diſhonour
mſelf, as to imbrace, aſſert, and patronize an Art,
hich is far more uncertain and conjectural, than either
eology, or *Phyloſophy* can be thought to be? In the
uadripartite work there is indeed a notable Proemical
courſe; but ſuch as dwindles away into nothing in
e end, like that picture of a Mans Head ſet on a Horſes
ck, or a Woman with a fair face, and Fiſhes tail.
gain ſuppoſing *Ptolomie* to have been the true Author
tha: *Quadripartite* work, containing the Inſtitutions,
rather the whole of Aſtrology; nay more, that he
rote it ſeriouſly, and upon good conſiderations, and not
ly to exercile his witt in reducing to order and me-
od the ſcattered notions and Placits of others; which
rtainly is as much as our Aſtrologers can deſire us to
ant: yet nevertheleſs, it doth not follow that the Au-
ority of any one ſingle perſon is ſufficient to juſtify an
reaſonable Art. I ſay, an *Unreaſonable Art*; be-
uſe either there is no Reaſon at all given of any of its
phoriſmes and Poſitions; or if there be (as ſomtimes
ere is) it is ſuch as cannot deſerve to be called reaſon;
ch as that (for inſtance) which the Author of that
ork gives (*lib.* 1. *cap.* 13) for the diſtinction of the
gnes into Maſculine and Feminine. Further, if he
d profeſſed that he had proved and allowed of all that
there delivers; then perhaps the gravity of ſo great
man might have inclined us to yeeld our aſſent the
ore readily: but the truth is, he only congeſted toge-
er what he had received partly in writing, partly by
adition, from the Ancient *Chaldeans*, and *Egyptians*;
mitting many things, and rejecting as many (as touch-
g the matter of the Celeſtial *Fines*, or Bounds, *lib* 1.
cap. 21.)

cap. 21.) which he doth not fortify with either reason
experience. This considered, it is no wonder, if t
Astrologers succeeding him, did not approve his D
ctrine in all things: because where his positions wan
reason to support them, every man thought himself
have as much right to reject, or introduce whatsoe
pleased him, as he had; which was the cause of
many and so great innovations in the Art. And the
fore the witty *Cardan*, that he might vindicate the
strology of *Ptolomie*, condemns (they are his o
words) *that innumerable multitude of Knaves, w
corrupted and defiled the Art; so as that not so m
as any tract or signe of it remained undefaced. For
many Albumazars, Abehragels, Altabitzij, Abul
ters, Zaheles, Messahalacusses, Bethenes, Firmicus
Bonatuses, Boni Genij, have since sophisticated the A
cient Theory, that what can remain entire after so m
Impostors, so many Trifles?* I say *Cardan* the *Wit*
for I cannot say the *Judicious*, as to his supposition
the Arts being pure and reasonable in the dayes of *Pt*
lomie: as if the Astrology of *Ptolomie* had not b
taken out of other former Authors of the same rank:
if *Cardan* himself, who foisted in so many things of h
own head, did not deserve the same Character, he gi
of the other Innovators: as if we might not, to his
of Knaves and Impostors, add also so many *Card
Schoneruses, Gauricuses, Junctinuses, Leovitiuses, R
zoviuses, Pezeliuses, Origanuses*, and others of the sa
Tribe: as if that Artist, who calls his fellow-profess
Impostors, were not an Impostor himself: as if all
them put together were not Impostors; or that I m
sweeten the matter, all of them did not write l
postu

ures. For thus I think fitt to ſweeten the phraſe, for
r ſakes, who were of too candid minds, to write with
poſe to delude others; though of ſo ſimple and good
ds, as not to ſuſpect that others wrote on purpoſe to
ude them.

Chap. XX.

Their pretence to Reaſon, *excluded.*

How little of *Reaſon* can be urged in defence of Aſtrology, may well appear from thoſe many conſiderable reaſons, that I have brought againſt ſeveral of the precedent diſcourſes. And therefore I ceive my ſelf obliged, in avoydance of tedious repe-ons, in this place to examine only that *Conſequence*, Clue, but which They boaſt themſelves able to pre-e the particular Events of things. For if all their ſumptions, were granted as fully and amply as they deſire; yet it would be worthily queſtionable by at right of Conſequence they come to inferr what y ſo confidently conclude upon?

For Firſt, *thoſe many great and luminous bodies in the mament, or Etherial ſpaces, are not uſeleſs and idle; aſmuch as they afford us their light, comfort and riſh us by their warmth, and may ſerve among them-ves to that further end, which the infinite wiſedom ended at their Creation:* but becauſe they have ſome tivity, is there a neceſſity that activity muſt be ſuch Aſtrologers preſume, and their Effects ſuch, as They tend to fore-know and fore-tell? Whatſoever the tion of the Stars be, it muſt be, as we ſaid afore, only General;

General; nor can any singular Effect be pro
thereby, unless as it concurreth with the action of
singular Cause. And therefore, that it may be kn
what any singular Effect will be; it is to no purpo
know what that General action of the Stars is, u
that singular action, and particular disposition, whic
termineth the Effect to be so, or so, or causeth it to
tain such a condition of singularity, be equally kn
Wherefore it is not to be inquired of the Stars, wh
Infant is born strong, or weak, of a sweet and mil
sposition, or of a cholerick and harsh; but colle
from the Complexion of his Parents, from the goo
evil condition of their seed, from their diet, cours
life, and the like. Nor are we to say that such an
fant was born infected with a foul and contagious
sease, because the Sixth House was his *Horoscope*;
because his Mothers Lower House was impure and
fectious. Nor that such a man was killed by a C
shot, because his *Horoscope* was direct to a *Quartile*
Saturn; but because the Gunner had levelled and
charged his pieece directly against him. Nor wh
man is slain with a Sword, is *Mars*, or any secret
lignity of the Stars ruling at his Nativity, to be acc
of his death; but the Thief, Souldier, or other per
who is the true [ἀναίτιος] *Homicide*: and so
ther Accidents.

Secondly, we deny not *but there is a certain Conn*
on of this our inferior World with the superior; and
some evolument doth rebound to us from thence: b
doth not follow, that therefore the inferior World
all its Effects from the superior; that it hath no vir
no power of acting of its own; that here below

Prim

rimary, true and genuine Agent, but all Instrumentary; at whatsoever is done by sublunary Actives and Pa- ves, is the sole and immediate effect of the Heavens, a Cause that doth command, execute, and restrain other Causes only to such or such an efficacy inevi- ble.

Thirdly, we deny not, *but the Sun and Moon have ong operations, and do many things by the virtue of eir Rayes*: but it doth not follow, that therefore the anets and Fixt Stars must be their Competitors at st, if not their superiors, in the honour of this energy. ow can it be proved that as the Heat of the year is to referred to the Sun, the Fulness of Shel fish to the oon; so some special effect ought to be referred to *Ju- er*, or rather to him, than to *Mars*, or *Venus*, yea n to the *Sun*, or *Moon*? Observation teacheth, that en the Moon is in Conjunction with the Sun, the rrow in the bones of Animals is diminished: but, th Observation teach, that any such effect follows en *Mars*, *Venus*, or other Planet is in Conjunction h the Sun, or Moon, or other Planet?

Fourthly, Astrologers boast, that *they have more owledge of Celestial Operations, than Plow-men, shep- rds, Mariners, or the like Illiterate Persons can ve*: when yet it is well known they do not observe Stars motions as those Plain and honest men doe, he open Air, but being shutt up in their closets, make ir Calculations out of Ephemerides, or Almanacks, the light of a small Candle, and unless it be the Sun Moon, know neither Planet nor Fixt Stars in the cle Heavens. But, when they turn over their Ephe- rides, can they have a more exact knowledge of Ce-

lestial

lestial matters, than those who look only upon the Star and Planets themselves? If so, how have they remark ed what *Saturn* doth, when Progressing beyond the Su he is covered by the body thereof? How his beam have passed through the whole great body of the Sun that so they might arive in full virtue at the Earth, an affect the body of an infant entering into the world? B what note of distinction have they known that *Saturn* and no other Cause, introduced such or such a impression.

Again, it is confessed, that *Heat doth arise fro the Celestial rayes of light*; but it is no good conse quence, that therefore there is no Heat in the Earth, b that which comes from those rayes. *Cold also arise from the absence of the Sun*; but it followes not, th therefore there is no cause of Cold inherent in the Ear which may diffuse it selfe through the Air, and ove power the weaker heat of the Sun.

Barrenness also, and Epidemical Diseases arem times induced by too much Cold, or Heat, or oth affections of the Air; but the Cause of those Affectio arise from the very Earth; and if they were not know nor the seasons of the year when they usually take th turns of Predomination in the Air, could we divine, any Celestial inspection, or how, or when they wou mis-affect us. The Affections of the Air, we confe work something not only upon the temper of the bo but also upon the mind it selfe, by the interception of temperament: but the main business is to be able foreknow, when the Air will be so or so qualified; what particular temper a man must be, in order to being moved and altered by such an affection; u

what occaſion he ſhall be at that time in ſuch or ſuch a place, where the Air is ſo miſ-affected; neither of which, I am ſure, can be learned from the Rules of Aſtrology.

Furthermore, we deny not but *a man may be, according to his individual temperament, more diſpoſed to Love, marriage, and procreation of Children, than to Continence, Single life, or barrenneſs*: but the Difficulty is, how to fore-tell what his individual temperament will be, and what occaſions he ſhall meet with to induce him to love this or that Woman, rather than any other, in this or that year of his life, rather than ſooner or later; and what inducements that Woman ſhall meet with either to accept, or refuſe him for her Husband; and whether they ſhall have iſſue, or not, &c. Likewiſe, a mans complexion may be ſuch, as to diſpoſe him to Anger, Quarrels, and a Soldiers life: but who can fore-tell what occaſions of Anger, Quarreling, or Fighting he ſhall meet with, at ſuch or ſuch times of his life; whether he ſhall hearken to the dictates of his own, or friends prudence, and decline the danger, or not; whether he ſhall be victor, or not; whether ſickneſs, impriſonment, or other accidents ſhall hinder him from going to the Wars, or not; whether his wounds ſhall be in ſuch a place, or mortal or not?

Laſtly, we deny not, *but the Studies, Succeſſes, Fates of Men, are Various*; but the Riddle is, how we ſhould know that God hath ſuſpended their Studies, Succeſſes, and Fates upon the Stars, and not rather upon other Cauſes, which for the moſt part are eaſily known, and as eaſily pointed out: though we never know them till after the Events, and ſo, in reſpect of our ignorance,

may be said to work by chance or accident. But in the Heavens we can find no such probable Causes for such Events; and indeed it seems meer foolishness, and unjustifiable rashness, to suppose these petty affairs to be so important and considerable, as that God should impose the care of them upon the Stars, or that their Successes should depend upon none but such great and noble Causes. *Phavorinus* (*apud Gellium*) judgeth it to be meer madness for us to imagine, that *because the Tides of the Sea agree with the course of the Moon, therefore the trivial contention of a Man with his Neighbour about some smal Water-courses, or some Bank lying in common betwixt them, should be judged for or against him, according to the state of the Moon when his suit was commenced; as if that matter were predetermined in Heaven, and of absolute necessity so or so to succeed.* And thus we see, how little reason They have to pretend *Reason* for their defence.

Chap. XXI.

Their Pretence to Experience, Unjust.

WE are now at length come to their Last and strongest Hold, *Observation*, or *Experience*, which they so frequently boast of, and against which, far be it from me to make any opposition, if there be the least of truth in what they alleadge: since against genuine and certain Experience no Reason can prevail. But it was well said of that brave Prince of Physicians, *Hippocrates* (1. *Aphorism.*) that *Experience is Fallacious*; since so many things intervene,

vene, that may occaſion miſtake, and make men run into a Paralogiſme, or accepting that for a Cauſe, which really is none: and ſince thoſe Experiments are very rare, which convince ſuch an effect to ariſe from ſuch a particular Cauſe, and no other. And therefore no man hath ever denied, but Experience is to be weighed in the ballance of Reaſon, leaſt there ſhould be ſome fallacy concealed, that might prejudice our aſſent, and ſo, that ſtrict examination ought to be made of all particulars and circumſtances: ſince nothing is more common in matters of Experiment, than for unskilfull to be deceived themſelves, and for diſhoneſt men to deceive others: nor are we without great circumſpection to yeeld our aſſent to all experiments, eſpeciall ſuch as we rather hear of from others than ſee with our own eys.

And as for the matter in hand, how many things are there that oblige us to queſtion the truth of thoſe Experiments, which Aſtrologers obtrude upon the World, as teſtimonies of the Certainty of their Art?

In the Firſt place, we have already ſeen, that the *Chaldeans* performed nothing in this kind; nor *Hipparchus* from either them or the *Egyptians*; nor *Ptolomie* from all of them as to the point of obſervations relating to the true motions or true places of the Five Planets, *Saturn, Jupiter, Mars, Venus, Mercury.* Wherefore the *Chaldeans* were very far from either eſtabliſhing the Fundamental ſtatutes of the Art by their own Obſervations, or proving that they made thoſe ſtatutes upon any conſiderable grounds at all.

Again, whereas each ſingle precept, or Rule ought to have been conſtituted upon many experiments had of the certain variety thereof: we have plainly ſeen, that it

was not possible for them ever to make the same experiment so much as only twice; because the same position of the Heavens cannot return again, not only after many hundreds, but also many millions of years.

Further, the Ancients were ignorant of all those notable discoveries, that have been lately made aswell of the Fixt, as Erratique Stars; which would have required them to alter their Astrological decrees; and chiefly those, which concern the spots in the Sun, which being frequently both more in number, and greater in bulk than *Mercury*, or *Venus* ever appeared; ought to be presumed to have stronger operations upon the Earth, than either of them, being interposed betwixt the Sun and us, or (as they phrase it) in the Heart of the Sun.

Besides, should it be granted, that the decrees of the *Chaldeans* were grounded upon, and confirmed by Observations; and that the discoveries lately made to us by the *Telescope* and otherwayes, were not necessary to be known to them, as to the certainty of their Rules: yet we have made it manifest, that the most they could do, was to make decrees and Observations usefull for themselves, or their own Country; but not for their *Antaci*, or *Antipodes*, to whom their Observations and Decrees are not only incompetent, but perfectly contrary; not for those who live under the *Equator*, who ought to have decrees composed of the two contraries reconciled in a mean; nor for those, who live in a greater or lesser recess from the Equator, for whom the same rules ought to be varied by degrees, untill at length they become quite contrary to what they were at first, or to be totally nulled: so that it is well worthy our wonder, that our Astrologers are so inconsiderate, as to give their judgements

ments from the rules of the *Chaldeans*, who lived in a Climate ſo vaſtly diſtant from ours; and to conceive, that we ſhould have the ſame Obſervations here, that they had there.

To theſe exceptions you may pleaſe to add the *Variety of the Soyls*, or *Countries*, in which men are born, and educated. For ſince men are otherwiſe affected in Mediterranean, or inland Countries, than in Maritime, or places bordering upon the Sea; ſince in ſome Maritime places, men live generally longer and healthier, than in others, according to the wholſome, or unwholſome Genius of the Soyle: what reaſon is there, why the Obſervations of one place ſhould ſerve for a rule, whereby to give judgement of the diſpoſition and influence of another? Becauſe with us Men very rarely live to an hundred Years; is it reaſonable thereupon to predict, that among the *Tovopinambaltij* (who commonly attain to twice that Age) no Man ſhall exceed an hundred? And when (as Hiſtorians tell us, in their Indian relations) the Women of that Country uſually bear Children after the ninetieth year of their Lives; ſhall we give the ſame judgement of our Country Women, who ceaſe to bear Children before they are fifty? Suppoſing the Nativity of an *European* to be the ſame in all points with that of a *Braſilian*; muſt their Conſtitutions, Lives, Fortunes, Deaths be therefore the ſame?

Add alſo the *Variety of Education and Manners*. Here we might reap a plentifull harveſt of matter from *Bardeſanes*, in *Euſebius* (6. *Prepar.* 47.) from *Cæſarius*, and others; but to omitt the reſt, it is well known, that all thoſe many Rules delivered by Aſtrologers concerning the ſignification of Riches, and of Marriages, are of

no use among those Nations, who hold all things in Common, who neither value, nor collect wealth, and who know no such thing as Adultery, Incest, Rape, or Polygamy, but have all Women in Common. And this *Ptolomy* was sensible of; when he gives a caution to his Disciples, not to predict the Marriage of ones own Sister, in *Italy*; but in *Egypt*, where such Marriages were Lawfull: nor to fore-tell to an *Egyptian*, that he should lie with his own Mother; but to a *Persian*, because such prodigious Copulations were tollerated among the *Persians*, but detested by the *Egyptians*. So that (as *He* addeth) there ought a consideration to be had chiefly of the Laws, Customes, and Manners of several Nations and Countries. And this Caution, indeed is good; but yet of no advantage towards the reputation of the Art: forasmuch as it plainly importeth, that the same, and its principal Observations ought to be proper to each particular Nation: now several Nations being most inconstant to their Laws, Customes, and Manners; the Observations drawn from them cannot choose but render the Art most uncertain, most fallacious.

To these Varieties let us subjoyn also, those of different *Seasons* of the Year, Hot or Cold, Drie or Wet; of a sound, or sickly *Constitution*, upon occasion whereof Astrologers would have been far from predicting, that *Old Parr*, the long lived Welsh-man, should after the hundreth and fiftieth year of his age, be brought from an obscure hungry Village, on the North side of a barren Mountain in *Wales*, into the Court of the King, and there destroyed with delicacy) of a high or mean *Fortune*; of an illustrious, or obscure *Family*; of strict, or careless

careleſs Education; of honeſt, or debauch *Converſation*; of the *Courſe of Life*, either impoſed by Parents, choſen by the inclination of ones own Genius, or fallen upon by chance; of the *Condition of the Times*, whether warlike, or Peaceſull, Learned or Barbarous; with a thouſand other the like Circumſtances, which neceſſarily vary the Events of Mens lives, and divert them from what they would otherwiſe have been. Unleſs you can think it reaſonable, that becauſe ſuch or ſuch Men, are deſtined by the Stars to fall by the edge of the Sword in War; therefore that War muſt be raiſed in that *Common-wealth*, in order to the fulfilling of their particular Deſtinies: when a ſober Man would rather think that the Geniture of private perſons ſhould be accommodated to the Fates of their Times and Countries, than the Contrary. For to ſay, that ſuch a Man ſhould not have been born, unleſs it had been Decreed, that there ſhould be War in that Nation, at that time, when he was grown up to be a Soldier; is moſt inſufferable.

In the Laſt place, let us reflect upon the Variety of the Art it ſelf; it being no ſecret, that the Artificers are at irreconcilable variance among themſelves; and even about their Fundamentals. And hence comes it, that they differ in their doctrine in many things, and among the reſt, in the Manner of Erecting Scheams; for few of them now a dayes retain either the Old *Chaldean* way of caſting Nativities, or the Placits relating to them. You will ſay perhaps, that the *Chaldeans were not in the right*; but ſince you have both the compoſure and certainty of the Art only from them, handed down from Age to Age to the preſent; if they were in the wrong, how came you to be in the right? You'l ſay,

You are guided by Experience; but will you dare to prefer the Experience of a few Years to that of many Ages: and if their long Experience were not sufficient to constitute a firm and durable Art, will your short Observation suffice, when you want the advantages wherewith the serenity of the Air, and the constancy of their studies furnished them; and opportunities to compare their Experiments with your own? You will say, that the *Difference of Times and Climates doth require some innovations*; but why then do as many Astrologers yet adhere to their doctrine, as recede from it? Why is the same Method for the most part embraced in diverse Countries? Why is the Method many times varied in the same Country? And thus much of their *Experience* in *General*.

To examine their Experiments more *Particularly*; I plainly affirm in the First place, that Astrologers neither have, nor can presage those Events, which concern any Mans Life, or Death. As for Ancient times, we have sufficient testimony from *Cicero* (2. *de Divinat.*) in these words; *How many things do I remember were by Chaldeans predicted to* Pompy, *to* Crassus, *to* Cesar *himself, and that each of them should not dy, but in full old Age, but in their own Houses, but in peace, and undiminished honour? And yet how their Fates were violent, immature, and Tragical. So that I cannot but very much wonder, how any man living can give credit to their divinations; when he cannot but observe that their predictions are falsified by contrary Events.* For Modern, *Sextus ab Heminga* hath sufficiently cleared the matter to our hands; for having proposed thirty eminent Nativities, and reduced them to strict examination according

ording to the best rules of Art; he declared, that the xperiments did in no wise agree with the rules; sad vents befalling such as were born under the most happy d promising positions of the Heavens; and good be-lling such as the Heavens frowned upon, and threatned l the mischief and ruine unto, that can be imagined. nd thereupon concluded, that Astrologers, when they ve judgement of a Nativity, are generally the whole eavens wide of the truth; portending things that never ome to pass, and pretermitting such as do come to pass. et us be contented with one eminent Example. All istories assure us, that *Henry the third of France* died n the fortieth year of his age compleat, of an unfortu-ate wound in his Ey, received in Tilting: and yet see he prophely of *Gauricus* concerning Him, in his Prog-ostication of the Year *M D L V I*. *Because in the Scheams of his almost Divine Nativity, He had the Sun almost partilely conjoyned to Venus, under the degrees of his altitude; and also the Moon and Venus advancing through his Horoscope, under the Constellation of Aries: therefore He shall live most happy and glorious, till the seventieth year of his age, deducting only two moneths; and if by the favour of God, He escape the dangerous Years, Sixty three, and Sixty four, then* Semper vivet in terris pientissimus, *it will be very long before there be an end of his renowned Life.* Now you'l say this came very near the truth: and yet I could fit you with other Examples of the same *Gauricus's* predictions, that came as neer, as *Sextus ab Heminga* hath exactly noted. See likewise the Prediction of *Cardan*, when speaking of the same *King Henry*; *He shall be* (saith he) *in his old age so much the more happy, by how many more difficul-*

ties

ties he hath paſſed through before. And how acutely I pray do theſe famous Prophets foreſee thoſe things which are proved by the Event? Moſt admirable indeed they are, when they demonſtrate, that thoſe Events ought to have befallen men, in reſpect of their Genitures, which have already befallen them: but when they predict that thoſe Events are to come, Can anything be more fooliſh, or indeed more groſly Knaviſh? Obſerve I beſeech you, how rightly *Cardan* predicted the lamentable misfortunes of men that were his dear Friends, *Cheek of England, and Raconet of France*, and ſundry others, all whoſe Nativity Scheams he erected with all poſſible exactneſs, and afterward printed them. I cannot hold from noting, that *John Rudolphus Camerarius*, when writing againſt the foreſaid *Sextus ab Heminga*, he had, to declare the certainty of Aſtrologers, collected an hundred ſeveral Genitures, and among them put thoſe of our late King of *France, Henry the III. and Henry the IV*; conjoyning alſo the judgement of *Fredericus Rutelius*: as to *Henry the III.* the buſineſs ſucceeded accordingly, *ſed Fatum poſt Fata canebat*, He foretold his diſaſter after it had befaln him. But as to *Henry the IV.* who was then living, when his Century was publiſhed, in the year *MDCVII.* nothing was leſs foretold by him, than the time of his Death. For though that beſt of Kings was murdered by a Sacrilegious hand, in the year *MDCX.* and that in the moneth of *May*: our famous Prophet never ſuſpected the leaſt danger to him, in that Year or Moneth; but caſt his Death upon the year *MDCXIII.* and the moneth of *October*; as threatning ſome eminent danger to his Life in the nine and fiftieth year of his Age,

nine

ne moneth s and one and twenty dayes, he being born the 24th of *December*, at two a clock after Mid-ght, in the year *MDLIII*. and that becauſe the n would then come by direction to the body of *Sa-rn*; the *Horoſcope* to a Quartile of the ſame; and e Middle Heaven to a Quartile of the Sun. But truely the Fate of that Prince was deplorable; ſo was the riolation ridiculous.

It will not be amiſs for us, here to reflect upon ſom-hat of *Michael Noſtradamus*, my own Comprovin-l, that relates to our preſent argument; for of thoſe famous *Centuries of Tetraſtichs* compoſed by him, have another opportunity to ſpeak. I ſhall give you ly a taſt of the Aſtrology he made uſe of; and if ac-rding to that he failed moſt ſhamfully in his predicti-s, I hope we may well beleeve, that he was not in-red by any divine ſpirit, or Genius, ſuch as might ggeſt falſhoods to him, or put lies in his mouth.

Being ſome years ſince at *Salona*, in company with e worthy perſon, *Franciſcus Bochartius Campinius*, eſident of the high Court of Juſtice in *Provence*, and at truly noble Man, *John Baptiſta Suffredus*, Judge that City; I remember *Suffredus* ſhewed us the ativity Scheam of *Antonius Suffredus*, his Father, th the judgements thereupon given, under *Noſtrada-us* his own hand-writing. We were much pleaſed to quire of him, concerning his Father, whom he knew ll, as not dying till his ſon was almoſt arrived at ans eſtate. The Father, according to that Scheam, s born in the Year *MDXLIII*. on the 13th of nuary, 22. minutes after high Noon, the Altitude of e Pole being ſuppoſed to be 44. degrees; which is more

more by the third part of a degree, than ought, b
that is no matter. There were no degrees of t
Signes inscribed on the Scheam; but the bare Sign
divided into Houses, after the old *Chaldean* way, b
ginning at *Aries* pertaining to his *Horoscope*; nor w
there any mention of the Five wandering Stars, but on
of the Sun referred to the second degree of *Aquari*
and 36. minutes, and of the Moon related to the fir
degree of *Taurus*, without any minutes at all. No
the Son *John Suffredus* being not able to give us any a
count of those Accidents, which *Nostradamus* had fo
told should befall the Father in his Youth; as that
the 16th year of his age, he should fall into a dangero
Dyssentery or Bloody Flux; that he should be invad
with an acute and violent *Feaver*, in the 17th year of
Life, and in the 20th fall in Love, and relinguish his st
dies, &c. I shall relate only such, as he could m
certainly inform us of. Among other of the Proph
judgements there are most remarkable. *That he sho*
wear his Beard long, and crisped (but he alwayes shav
his Chin bare) *that in the middle of his age, his Te*
should be rotten (but he had very white and firm Te
to his dying day) *that in his old age he should go alm*
crooked and double (but he went to the last upright a
straight, as any young man whoever) *that in the 19*
year of his life, he should become exceeding rich, by
heriting a strangers estate (but besides what his Fath
left him, he never had any wealth or estate) *that he sho*
suffer by the treachery of his Brethren, and again, in t
37th year, *be wounded by his own Mothers Son* (but
never had any Brother, nor had his Father more than o
Wife) *that he should marry a Forreigner*, (but he marri

French Woman of *Salona*) *that in the* 27th *year, he uld be charged with a Bastard Son* (but no Man ever rd of that) *that in the* 25th *he should be overwhelm- with the Theological Doctrine of some of his Tutors*; *that he should be so addicted to Natural Philosophy, the secrets of Magick, as no man more*; *as also to metry, and Arithmeticks in an extraordinary man-* (when yet it is well known, he never had any parti- ar affection to, or care of any of those Studies, but rely devoted himself to the knowledge of the Laws, which *Nostradamus* never dreamt, nor of the Digni- of a Senator, which in that respect was worthily ferred upon him, at *Aix*, in the 25th of his age) that *his old age, he should apply himself to Navigation, and usick* (but he never delighted much in Musick, nor s ever at Sea in his whole Life) that *he should not pass 75th year* (but he passed not the 54th; of which *No- damus* said not a word.) And these things I am the re particular in, to the end that Men may judge, what dit is to be given to such predictions.

We must allow, that some one thing of those many, Astrologers presage may perchance come to pass, w and then; and yet for all that, it is free for us to tinue our opinion, that those Events have other Cau- to depend upon, than such as justify Astrology.

One is *Fortune*, or meer *Chance*. For when they tum- out so many judgements concerning Future Events; wonder if one, or two of them hit right. No Man, he old Proverb is, who shoots all day but he may times come neer the mark. Gamesters playing at ce, usually in a few throwes, cast In and In. Why, refore may not our Gamesters playing with the Stars,

Stars, among a thouſand predictions light upon one t
one? Old Women, Children, and Fools ſomtim
foretell truth, and why ſhould not Aſtrologers have
ſame luck? But you'l ſay, that others make their p
dictions hap at a venture; but *Aſtrologers from the R*
of Art. We grant it; but yet thoſe *Rules* were m
by meer Chance, at random without convincing r
ſons; and change them how you pleaſe, ſtill they ſh
pretend to premonſtrate the ſame Events Will you h
an illuſtrious Example hereof? *Cardan* in his Geni
had *Saturn* in the 21. degree of *Gemini*, which yet
cording to the *Rudolphine Tables*, was in the 18th
gree; *Mercury* in 23. of *Libra*, which was in the 2
and ſo of the Moon, and the other Planets. Now if
vents ought to be predicted from the true places of
Planets; and yet thoſe predicted from the falſe pla
come to paſs as certainly: you may plainly perce
that it matters not in what places ſoever the Planets
whatſoever be predicted. Again, *Cardan* ſomtimes
ſtakes the places of the Planets, not only by a few
grees, but even by whole Signes. For Example, in
Geniture of his dear Freind, *John Cheek*, He miſto
the true place of *Mars* by more than one whole Sig
Will you have ſomthing yet more worthy the wonde
Tycho Brahe (*lib. de nov. Stella. p. 777.*) tell's us that bo
Cardan and *Gauricus* enquired into the Fortune a
Manners of *Martin Luther*, by calculating his Nativ
which both of them fixed upon the 22. of *October*;
differed about the year, *Cardan* taking the year *M*
CCLXXXIII, and *Gauricus* the next y
following: *Cardan* took alſo the hour of Ten at Nig
and *Gauricus* the hour of one after-noon, when the
h

our was Eleven. And that you may not think they were in the right as to the day of the Moneth; I aſſure ou, they both miſſed it by 19. dayes: for He was born pon the tenth of *November* (being the Eve to St *Mar-us* day, from whom he took his name) as *Tycho* ſets down out of *Eberus*. Now I beſeech you, how great ariety was there of the Heavens, in ſo different cheams, and neither of them neer the truth: and yet e Accommodation of the Events (forſooth) muſt be nvenient? Can you chooſe but think this whole Ar-fice to be a meer Deluſion; a Toy more vain than the anting of common Rogues and Gypſies, as they call em? Doubtleſs, if meer Chance did not bear all the ay in theſe matters, Aſtrologers could not either ſo equently, or ſo duely be deceived in their Divinations. f *Forty things* (ſaith *Cardan lib. de judiç. cap. 6.*) *Scarce n happen right*, as they are predicted: ſo that you have e Confeſſion of a moſt Learned Aſtrologer, which the rce of truth extorted from him in ſpight of his confi-nce. And indeed had not too much doting upon the rt bewitched the Man, he might more truely have ſaid, at of *four hundred Predictions ſcarce one is verified.* ut ſuppoſing his ſuppoſition to be true, that of Forty rce Ten ſucceed; and it will follow of neceſſity, that hance hath a main hand in Aſtrological predictions, hen the Truth of them is four times leſs then their fal-ood. I muſt not omit to advertiſe you, that *Cardan* mſelf (*lib. de Genit.*) much commends that ſaying of *Marlianus*; *Si vis divinare, contrarium ad unguem cito ejus quod Aſtrologi aut pollicentur, aut minitan-r*: if you have an itch to be divining, be ſure you e-tell the quite contrary to what Aſtrologers either promiſe,

promiſe, or threaten. For however *Cardan* would hav
this to be underſtood only of unskilfull and ignorant A
ſtrologers; yet you may perceive, what truth is to b
expected from the moſt learned and diligent of them al
among whom he challengeth the Chair to himſelf: to
do the multitude deny him that honour. And yet yo
may find him glorying, that he ſpent a hundred hou
about the Geniture of King *Edward* the Sixth of *En*
land, which he made the firſt of twelve eminent Nativ
ties: and notwithſtanding all that pains and care, h
predicted nothing leſs than the Events that befell th
worthy Prince. For (to omitt other things) the R
cords of *England* aſſure us, that King *Edward* died
the ſixteenth year of his life; when he had predicte
that he ſhould be very ſickly in the 23, 24, and 2
years. *After which time* (ſaith He) *he ſhall be afflicte*
with ſundry diſeaſes, and (*Mars being then his Ane*
ta, or Regicide) *he ſhall dye of a Bloody Flux, and*
violent Feaver. Now doth Induſtry gain the better
Chance or not? *O* if *Cardan* had the luck to ha
fore-told, that this King ſhould fall into ſome dangero
Diſeaſe, in that year, wherein he died: what Joy, wh
Tryumph, what Quacking would there have been
mong Aſtrologers? and how would the Diviner ha
magnified himſelf, and his Art?

Another Cauſe is the *Cunning* and underhand Fra
of Aſtrologers, in making their Prædictions. For wh
a Geniture is given them to Divine upon, in the f
place they take ſpecial care to learn out, of what S
what Family, what Quality, what Country, what Co
of Life, &c. the Perſon is; for as *Cardan* inſtruc
them, without the knowledge of all theſe particulars,

judgem

judgement is to be given. And what great wonder is it, if from the consideration of all these things they chance now and then to fore-tell some Events, which may well be suspected, not from the precepts of Astrology, but from a natural Sagacity or Conjecture according to probabilities? Hither-to you may referr the prediction of *Ollerius Barcinonensis* concerning that Herodical Prince, *Henry* the 4th of *France*, not long before his inhuman assassination by that Monster a *Roviliack*; For it is likely enough that *Ollerius* might have some secret intimation of that bloody design, which both the Kings Orators suspected, and some certain Grandees of *Spain* insinuated; and which a common rumor, diffused through *Spain*, for above two moneths together, seemed to premonish; as I have more largely declared in the Life of *Peireskius*. Again, they give their predictions alwayes in the General, indefinitely, and (like the Devil of *Delphos*) in *Amphiboligies*: and this peece of subtlety they have learned of *Ptolomie*, out of these words (*in Centiloq. Sent.* 1.) " It cannot be that an understanding Artist should predict the particular formes, or " manners of Accidents; as the sence doth not receive " the particular, but a certain General form of a sensible " object, and he that deals in matters of Divination, " ought to use the skill of Conjecturing by probabilities: and *only those who are inspired by the Divine* " *Spirit, can predict Particulars.* And why should not they be beleeved to come near the mark, when they presage some Danger, or Death, or Favour, or Calamity, or the like common Accidents, from which no man is exempted? For who is there, to whom some such Accidents do not at some time or other happen; Pro-

vidence having so generally mixed evil and good together in this Life? And as for their *Amphibologies*, or ambiguous Answers, they contrive them so cunningly, as that be the Event what it will, still the words shall be capable of intimating it: or if they deliver any judgement in plain terms (which they seldom do) they annex some certain Condition; that so if the Event fore-told do not succeed accordingly, then they may lay the blame upon the failing of the Condition: but if it doth succeed, then without regarding the correspondence or disagreement of the Condition, they magnify themselves for infallible Prophets. Hereupon, though when their Divination doth fail, they presently alleadge that either the Providence of God, or the study of Philosophy, or the very premonition it self put an hinderance to the Event designed: yet when it succeedeth, they mention nothing but their own admirable skill. They are wont also to excuse themselves with being afraid of the Anger of Princes, if they should plainly and in simple terms, predict the Events attending them: and yet if there chance to be but the least shadow of the Events predicted, then whole *Troy* is conquered, and they boast themselves acquainted with the secrets of Fate. And this again is the Cause, why they so complicate their Aphorisms, as that unless the thing presaged fall out exactly so, they lay the fault upon their own incircumspection, in omitting the consideration of something or other, that ought to have been considered in their Calculation of the Nativity proposed; that so the Art may still be thought sufficient to make predictions to an hairs breadth. Lastly, in case any thing succeed, which was fore-told; that must be done by the exact observation of the rules of Art: but

if nothing succeed, then (forsooth) they exclame, that the business was not done with due exactness, that the Scheam ought to be corrected, and the *Horoscope* so removed forward, or backward, so as that the Effect may be brought at length to quadrate or correspond with their direction. And because for the most part one direction being accommodate to the Effect, the rest are incongruous; therefore their Cunning is such, as that they say, that the Effect is sometimes either Anticipated, or Prorogated by one Year at least wide of the direction. But why should I run over all their Frauds and starting holes? One remedy will serve against them all; and that is, to propose a Nativity to one or two of the best of them, and when they have studied it as much as they please, require them to predict any one particular Event to come, in plain terms, together with the certain day, manner of the accident, and other Circumstances; and when they have done that, see if they will lay a considerable wager that that Event shall succeed accordingly. If they accept the condition, pray let me go your half; if they refuse it, you may understand how little confidence they have in their own Art, which yet they would impose upon others, as divine and infallible.

The *Last Cause* is the *Ignorance* and *Stupidity* of such as come to consult them about their Fortunes. For *First*, there are very few, who sufficiently understand (what we have more than once inculcated) that the influx of the Heavens is only General and that all particular Effects belong to particular Causes. Men generally do not consider, that Brute Animals, which have their Births synchronical to those of Infants, have yet different fates from those of Men, when yet the Stars look't upon both indifferently.

indifferently. And so well conceipted are we of our selves, that we suffer our selves to be perswaded, that what ever befalleth us, certainly the Heavens took care for it: and being deluded by this proud credulity, we instantly beleeve what ever is told us from the Heavens, as something ordained and inevitable; contributing to our own delusions, as if it were not sufficient for us to be subject to the delusions of others.

Men therefore being commonly possessed with Hope, Fear, Love, Hatred, or some other passion, interpret all things in favour of that passion, and expect that even the Stars should be as much concerned therein, as themselves: and thus they swell themselves with the Air of Phansy, that they may be much greater than indeed they are, and of Gnats be taken for *Elephants*. And whether it be good, or evil, that the Astrologers have predicted to them; they scorn to think themselves lyable to so low a thing as Fortune, but derive the least grace, or injury done them from those sublime and glorious bodies, the Stars. There is a Tale (and it is a true one) of *Francis* the *Monk*, a famous Astrologer in the last Age; how he predicted that some freind should shortly give him a new pair of Shoes, from the coming of the middle Heaven to the Benefical rayes of I know not what propitious Planet. What would this Man have done, think you, in case he had had great wealth accumulated upon him, or if he had bin advanced to some dignity in his Order? But alas, Human infirmity being once out of the tuition of right reason, is never wanting to assist toward its own delusions. *Secondly*, it is to be considered, that though the greatest part of those things which are fore-told by Astrologers, never come to pass

yet

yet the Common People fooliſhly take no notice of thoſe many failings, but if one among a thouſand predictions chance to be verified, preſently, as if it had been delivered by *Jupiter Hammons Oracle*, the Art is thought Divine, and the lucky ſucceſs of that one divination makes them forget the falſity of all the reſt. And this condition of Vulgar heads cannot be unknown to any man, who hath at any time obſerved their weakneſs in this kind. Nor do I mean only the meaneſt ſort of Men, but place in the number of the Vulgar even Men of high condition, and ſuch whoſe dignities render their follies the leſs remarkable; theſe alſo being as much over-run with the itch of Aſtrological Curioſity, as the others; unleſs it be ſome few, whom natural Sagacity, or good education, or experience hath made more competent judges of thoſe fooleries and frauds. Otherwiſe being poſſeſſed with ambition, and the immoderate deſire of Life, there is no cheating trick of Aſtrologers, which will not eaſily enſnare their belief. And this truely is the reaſon, why we obſerve Great Perſons generally much to favour Diviners, and to embrace with all greedineſs the very dreams of ſuch, as ſeem to promiſe them a continuance, or encreaſe of their Grandure: though Hiſtories ly open to atteſt, that no Princes have been ſo unhappy, as thoſe who moſt confided in the predictions of Aſtrologers, that promiſed them rare and ſingular felicities. We ſhall ſpare ſome of freſher memory, and yet not go far off for Examples of this kind. How tragical were the Fates of *Emmanuel* of *Portugal*; of *Peter*, of *Arragon*; *Simon* the *Bulgarian*, *Lodowick Sforza* Duke of *Millain*, who confided in Aſtrologers that flattered them with the hopes of mountains of

Happiness equal to that of the Gods, and yet came to be the most miserable Princes in all story. For *Peter* was murthered by his Ballard Brother; *Lodovick* despoyled of his Dukedom, and perished most miserably in Fetters; and the others suffered most grievous calamities.

Again, the wonder is alwaies much heightned by the greatness of the Person; For if any thing predicted befal an eminent Man, or Prince; then the Art is extolled to the Heavens. And this (forsooth) because Great men are conceived to be more favoured and respected by the Stars, then *Plebeans*; and so what ever befalls them is beleeved to be decreed more especially by the Heavens: and if any thing predicted by Astrologers befalleth them, the predictions being commonly known to all, all men fall into admiration of their skill. And this for the most part relateth to the Death, Disposition, and Calamities of Princes. As if the same Sun did not with indifferent beams shine upon the Cottages of Peasants, and Pallaces of Kings: and as if it were not all one to the Stars, whether a Rich Man, or a Beggar, were born in the loyns of Old *Inachus*, or from those of one sleeping on a Dunghill. As if those Fifty thousand Men, who fell in the Battel of *Canna*, had all their Fates inseparably connexed, by the Heavens, to the rashness of their General, who unadvisedly engaged them to fight upon disadvantage? When they were born in so many several places, at so many several times; can you think it easy to an Astrologer from an inspection into all their Genitures before, to have found directions for them such as might enable him to predict that they would all fall upon the same day? *Lastly*, it sometimes hapneth that when an Astrologer hath promised some great honour, or advancement to a

young

young sprightly Courtier, who hath already a good share in his Princes favour: the confidence of this promise doth so elevate his spirit, quicken his industry, and engage all the nerves of his mind to endeavour the accomplishment of his ends; as that he at length come's to attain some fruit of his services and hopes, and then who so much admired, so much cried up, as Mr *Astrologer*, who fore-told his preferment? When indeed, he ought rather to sacrifice to his own witt and Confidence (both which conjoyned, do great matters in the World, especially in Courts) or to the Bounty of his Prince, than to the indulgence of the Stars, which are as unconcerned in him, and his affairs, as in the Life, or Death of a Fly. On the other side, Predictions of Evil accidents, make men dejected in their Spirits, slack in their industry, and sometimes desperate: and then it is no wonder, if they prosper not in their designes (diligence being the life of business) but meet with such disasters, as were threatned them by Astrologers. And I could make you a true relation of some, who having been told by Astrologers, that they should dy by a rope, have, to prevent the shame of the common Gallowes, hanged themselves when they had no other occasion of discontent. And these Events, we poor miserable Mortals account the undoubted Experiments of Astrology. As if many others had not lost their labours, and been defeated of all their hopes, whom the like glorious promises invited to make themselves Courtiers and Favourites? As if many had not died in peace and prosperity in their beds, to whom Astrologers had threatned violent and untimely deaths by the hand of an executioner? As if the good Fortune of successfull Courtiers were not to be

aſcribed to their own induſtry: or the miſerable death of ſuch as lay violent hands upon themſelves, were not to be aſcribed to their own madneſs and impiety, rather than to any decrees of the Stars?

It remain's only now, that we expede our ſelves from thoſe particular Experiments of the verity of Aſtrological Predictions, that are related of *Alexander of Macedon*, and other *Ancients*, formerly mentioned; the fame of theſe having given more reputation to the Art, than any thing elſe they pretend to, except the Credulity of Men.

To theſe, therefore I Anſwer; *Firſt*, that all thoſe relations may be Falſe: and that the Faithfullneſs of *Hiſtoriographers* in ſuch things may be queſtioned. Not that I think they deſerve to be accounted Lyers, when they record ſuch Accidents, as they have either ſeen themſelves, or heard from other credible Perſons, though thoſe accidents ſeem ſtrange and ſupernatural; but that they may be juſtly ſuſpected of affecting Rarities, when they ſtudiouſly ſcrape together and ſet down all kinds of common Rumors diſperſed among the common People, concerning the Nativity, or Death of ſome great Prince, whoſe Life and adventures they write of; and by this means often impoſe upon the eaſy belief of their Readers. For it is well known, that moſt Hiſtorians do ſomtimes invent many wonderfull paſſages and encounters, to make the perſon of whom they write, the more illuſtrious; and ſomtimes jeſtingly, or inconſiderately vent ſuch Romantick relations, which have no ground in truth, but being once admitted into the ears of the People, inſtantly gain credit, and become the more authentical, by how much the more they are di-

ſperſed

erſed; eſpecially if the Prince periſhed by ſome tra-
ical diſaſte. For then the accident grows prodigious
nd every Man dream's and talks of nothing but Night
avens, Screetch Owls, Evil Geniuſ's, Bells ringing them-
lves, Furies in the Air holding Enſignes, and flaming
orches, the ſound of men walking inviſibly, the im-
reſſions of feet going backward, Armies fighting in the
louds, and a thouſand ſuch ridiculous Bugg-bears: ſo
hat the wonder is the leſs, if among all theſe Portents,
ey omitt not to add alſo the Propheſies of *Chaldeans*.
nd Hiſtorians, underſtanding that ſuch relations will
ighly pleaſe the People, and be read with delight and
reedineſs; will therefore by no means leave them out
f their Papers: and it is to be wiſhed, they would not
ow and then amplify them, on purpoſe to engratiate
heir ſtory. For my part, truely, I am ſure I have read
n the Hiſtory of a great Princes Life and Death, ſuch
hings as never befell him, nor any like them, ſo as to give
ccaſion to thoſe relations. You will take it ill, perhaps,
hat I give this digreſſive touch upon the infidelity of
Hiſtorians; but if you pleaſe to hear *Seneca's* cenſure of
hem (*lib. 7. quæſt. natural. cap.* 16.) upon occaſion of
Comets, you will find mine much the milder and more
favourable of the two. "There needs not much ado
" (ſaith He) to derogate from the Authority of *Epho-*
" *rus*; he is an Hiſtorian. Some hunt after praiſe by the
" relation of incredible things, and by telling wonders
" ſtir up the Reader, who otherwiſe would lay aſide
" their books, and betake himſelf to other imploy-
" ment, in caſe none but ordinary accidents were rela-
" ted. Some are Credulous, ſome Negligent: ſome
" are ſurpriſed with a Lie, others pleaſed. Thoſe do

not

"not avoid it. These affect it. And this is common
"to all the tribe of them, that none thinks his work
"will be liked and become popular, unless he here and
"there lard them with Fictions. And *Ephorus*, being
"a Man of no very precise faith, is often deceived him-
"self, and doth as often deceive others, in his reports.
And thus *Seneca*.

Secondly, it is possible some other bold pretender to
Divinations might say to *Alexander*; *Thou shalt lose*
thy Life at Babylon: but no man could say this, as a
thing foreseen by the Stars, but that he might as well die
there, as any where else, either by Surfers and Drunken-
ness (to which he more and more devoted himself) or
by throwing himself into the thickest of the Enemies
forces (which was his custome, out of an excess of
Courage, or rather rashness) or by Treachery of his
powerfull Captains (who were then perpetually plotting
his Death) or by some other Accident. Again, being
they accounted *Alexander* a Tyrant, the *Chaldeans*
might well conjecture, that a Conspiracy against his life
might be more easily plotted, and effected, in a spacious
and populous City, then in the midst of his Army. Be-
sides, being interrogated strictly concerning the fate of
that great Conquerour, least they should betray their
own ignorance by saying nothing; they might deliver
that prediction, which if it succeeded, would commend
their Art; and if not, would easily be forgotten: Mens
minds being taken up with new successes, and new de-
signes. And that you may be satisfied, that the *Chal-*
deans did deliver this and the like propheses, either by
Conjecture, or meer Chance: be pleased to consider
what is reported of *Morinus* and *Octavius*. Both of
them

rm confided in the *Chaldeans*, that promised them
onders: but one met with what he expected, and the
her the quite contrary. Now, is this a signe of the
onstancy of the Art? Certainly no, the matter is
holly obscure, and those propheſies are to be referred
meer Fortune, not to any Certainty in the Art. For
ugustus likewise; though I should grant those pre-
tions of his future greatness to have been realy deli-
ed; yet it is not impossible but that they might be
livered out of Flattery: and since we are not to doubt,
many the like predictions have been given of sundry
her yong Men of great hopes; no wonder, if those
oved false in others, that this proved true in him. Fur-
r, since *Augustus* could not acquire the Empire, unless
mpey, *Cesar* and some other great Romans were first
moved out of his way by Death; and the *Chaldeans*
d positively fore-told that *Pompey* and *Cesar* should
ther of them dye, but in extreme Old Age, but in
ir own homes, but in full splendor and renown (as
formerly observed out of *Cicero*;) you may easily
ceive with what certainty they were able to prophesy
ascending to the Emperial dignity. I omit how
gerous and treasonable a thing it would have been
Theagenes, to have predicted a Monarchy in Rome,
those tickliſh dayes, when the names of Monarchy
Slavery were both alike odious to the high-spirited
ple of Rome. I omit how *Scaliger* hath plainly
onstrated, that at the time of *Augustus* Birth, *Capri-*
did not *Horoscopize*, but rather the Signe quite
osite. I omit also, that many of my acquaintance have
born under *Capricorn* possessing the *Horoscope*

(yea

(yea and the very middle of it too) who were never s
vain for all that, as to dream of being made Empe
rours. And though many have boasted, that the Ge
niture of *Cosmi Medices* was very like that of *Aug*
stus: yet *Cardan* (*lib. cent. Genitur. genit.* 49) observ
therein the Signes, not of Empire, but Prudence. Th
same may be said of the other Emperours; and w
need only oppose to them what *Seneca* hath of *Claudi*
who was no sooner made Prince, but Astrologers pr
dicted his advancement almost every Year, and Mone

As to that notable story of *Ascletarions* prediction
his Death by Doggs, to the enraged *Domitian*; true
it seems to have bee a tale invented and bruited abro
after the death of *Domitian*, to cast the greater odiu
upon his memory. For *Ascletarion* might indeed co
jecture the disaster of that Prince only from hence, th
few Tyrants dy bloodless Deaths. He might also for
see his own violent Death, from the anger and cruelty
the Emperour, who using to spill innocent blood up
less occasions, was not likely to let him escape, who to
him of so sad a Fate attending him: but that hims
should be torn in pieces by Dogs, either he predict
no such thing at all, but the people (who never dimin
rarities) took occasion to forge that part of the adve
ture; or if he predicted it, he did it upon guess, that t
angry Tyrant would set the Dogs upon him. A ga
supposing he did really predict that accident, yet can
not be said to have predicted the true manner of
Death, because he was not torn by Dogs till after
Death, and Astrologers never extend their predicti
beyond Death; but he intended that he should be to
alive. The same may be said of that Astrologer, w

the presence of *Gualterus* Duke of *Millain* predicted
his own Death by the fall of a Beam upon him; for
mitt other objections, it is manifest there is no Apho-
ime, or Rule in Astrology so precise, as to determine
e instrument of Death, or define it to be rather a
eam, than a Tile, or Stone, &c. But the Common
eople are wont to note all circumstances with over-
uch curiosity; and to let no passage escape without
erring it to portentous Causes. Historians, likewise
e wont to take less care in relating only what is true,
an in Setting down Vulgar reports of extraordinary
currences. Will you have a pregnant Example of this?
certain Astrologer having predicted, that *Henry the
eventh* of England (a wise, Valiant, and Fortunate
ing) should dy in such a year; the King sent for him,
d asked him, if he could tell in what place himself
ould be at the next Christmas (then neer at hand.) The
ophet being surprised with this unexpected question,
ood mute a good while, and at length confessed he
uld not tell. Thereupon the King smiling, said, *then
freind I am more skilfull in Divination, than you
e; for I can fore-tell that you shall keep your Christ-
as in the Tower of London*; and accordingly com-
anded him to be sent prisoner thither. Nor did the
ing either dy in the Year predicted, or set the Astrolo-
r at liberty again, untill a good while after, when the
eat of his Divining humour had been abated by the
aters of affliction; and that was an act of more Cle-
ency in the King, than Princes usually shew to such
pudent fellows. For to pass by other Examples of
strologers, who have drawn suddain Death upon
emselves, by adventuring to vent Prophesies concern-

ing

ing the Deaths of others; we have a memorable one out of the *Anthologia*, of *Diophantus* the great Astrologer.

Hermogenem *Medicum monet Astrologus* Diophantus,
Vix illum mensem vivere posse novem.
Qui videns, vide, ait, quid nobis astra minentur;
Imminet at, moneo, mors inopina tibi.
Dixit, & extendens dextram admovet, & Diophantus
Desperare alium dum jubet, ipse perit.

Hermogenes, by *Diophantus* told,
He should not live nine Moneths more; said, *In telling me my Destiny, you are bold*; (*Friend*
But (*trust me*) *your life instantly will end*:
And then he strook him; so the Prophet fell,
While he, from Stars, anothers Fate did tell.

If this seem too Ancient, we can furnish you with another of fresher date, concerning *Lucas Gauricus* whom we have so often mentioned. Could He, think you, who had sung the fatal Dirge of *Johannes Bentivolio*, Prince of *Bononia*, many years before hand; could he I say, fore-see and avoid his own untimely and miserable end? Historians tell us No; but *Cardans* testimony will do best in this case. *Gauricus* (saith he, *lib. de Genit.*) "Was put upon the Rack, by the *Bentivoglios*; which was more then he ever fore-saw by "the Stars; though he might portend the ruine of the "Family, more from a wise Conjecture of affairs, than

from

" from Astrology; for he was an egregious Syco-
" phant.

What say you to *Cardan* himself, who though he died at the time, when he had predicted he should die, (starving himself on purpose, to verify his prediction, as was noted by *Scaliger*, and *Thuanus*) yet as to the time, and manner of his eldest Son, *John Baptista's* death, he was grosly mistaken? Every Learned man, who hath perused his preface to *Manilius*, well knows, that he delivered sundry propheſies of his Sons Fate; but he never premonished, that that beloved Son of his should, in the 24th year of his Age loose his head by the stroke of the Hang-man, for Poisoning his Wife. Concerning this sad and infamous Accident, *Sextus ab Heminga* hath most excellently; What will the World think, when this tragical event shall be told to posterity, and all Nations? The most prudent, most sage, and most Learned *Hieronymus Cardanus*, a Physician, and Philosopher, and Astrologer, the most incomparable of the Age he lived in, and without doubt the most to be honoured; who took care for the education of his Children in Learning and piety, and omitted nothing that might conduce to their erudition in knowledge and virtue, studying their good as much as was possible. For he most exactly described their Fates, in those his voluminous Commentaries upon the *Quadripartite Work of Ptolomie*; and expressed all particulars thereof, that he might appear to have bin wanting in nothing for them, whereunto his utmost providence could extend. But unhappy man that he was, he all this while never suspected, from the Rules of his great Art, that his deareſt Son should be condemned,

" d..nned, and have his head strook off upon a Scaffol
" by an Executioner of Justice, for destroying his ow
" Wife by Poyson, in the Flower of his Youth; no
" did he ever predict, or mention any the least part
" cular of all that Tragedy. And thus *Sextus ab He*
minga.

Finally, as to what *Firmicus* exaggerateth concernin the death of *Plotinus*; all I shall say of it, is that it is meer vain Rhetorical aggravation. For *Porphyrius*, th disciple of *Plotinus*, doth particularly describe both th nature of his sickness, and his constant deportment at h death ensuing thereupon: and He was more a Philoso pher, than to charge his disease and death upon an fiery decrees of the Stars, and their fatal influences, a *Firmicus* did afterward. Again, what did befa *Plotinus*; which is not common and ordinary to all u Mortals; and which may not aswell be objected a gainst the memory of many thousand other good an pious men, who never wrote against Astrology, nor e ver thought of it? He died of a Consumption; an that is caused, not by any vindictive judgement of th Stars, but by weakness of Constitution derived fro ones Parents, by ill Air, unwholsome nourishment, co tagion, and divers other Causes, well known to Phy cians. That good Man, therefore, suffered not an punishment for his judicious Book against Astrologers but as he was subject to the common Condition Mans Nature, so did he patiently undergo it. Unle you please to allow, that the Stars were more to blam for exciting so learned a Person to write against the supposed power; or that they altered their former d crees concerning him, and contrived a new Fate f him

him, as soon as they sure he durst inveigh against the fooleries and impostures of Astromancers. But to add more, were a shame. Concerning *Picus Mirandulanus*, we may say the very same. For it was the tenderness and delicacy of his Constitution, his uncessant Studies, and exhaustion of his vital vigour by continual writing, which took away that illustrious Person out of the World so immaturely; and not any malignant influence of incensed *Mars*. *Gauricus*, indeed much insules over him, because of his derision of Astrology: but may not wise men much more justly inveigh against *Gauricus*, who by reason of his foolish confidence in Astrology, brought himself to the torture of the Rack; and so was the Cause of his own most miserable Death: when *Picus Mirandula* did nothing but what was honourable and pious, nor ever ran into such extravagancie, as might occasion his untimely Death? But *Astrologers foretold his Death precisely, as to the time*? That I deny; for (*observe*) *Picus* fulfilled not more than 31. Years of Life: and yet *Gauricus* reporteth, that Three eminent *Genethliacks* had punctually predicted his death before the 36th. There is only *Bellantius*, who wrote against him, and gloryeth that he foretold he should die in the 33d year from his Birth. But if *Bellantius* came so neer the matter (and yet he missed it a whole year and more) he might conjecture *Picus* could not be a long lived man, from his weakly constitution, continual labours of the mind, and other Signes; there being nothing more familiar, than for men who are no Astrologers, to guess that a young Man, of a fiery active Genius, a pregnant and capacious Soul, an over-lively wit, and a soon-ripe judgement will not live long; and to say of such a one

Ostendent terris hunc tantum Fata, neque ultrà
Esse sinent.

Though all this while, I see no reason why I should more believe *Bellantius*, in this point, than the rest of that arrogant tribe; since they all cry up themselves, and boast that they have predicted such and such Events long before they happened; when in truth, no Man ever heard of those predictions, till after the Events. But what I have said against Astrologers, is enough; especially since that Divine witt, *Picus*, hath said much more to whose incomparable writings I remit my Reader, while I go Study for other Argument of more use to the Commonwealth of Learning, than Astrology hath ever been. And so adieu to both Astrologers, and their Art.

FINIS.

Courteous Reader, theſe Books following are printed for *Humphrey Moſeley*, at the *Princes Armes* in St. *Pauls* Church-yard.

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